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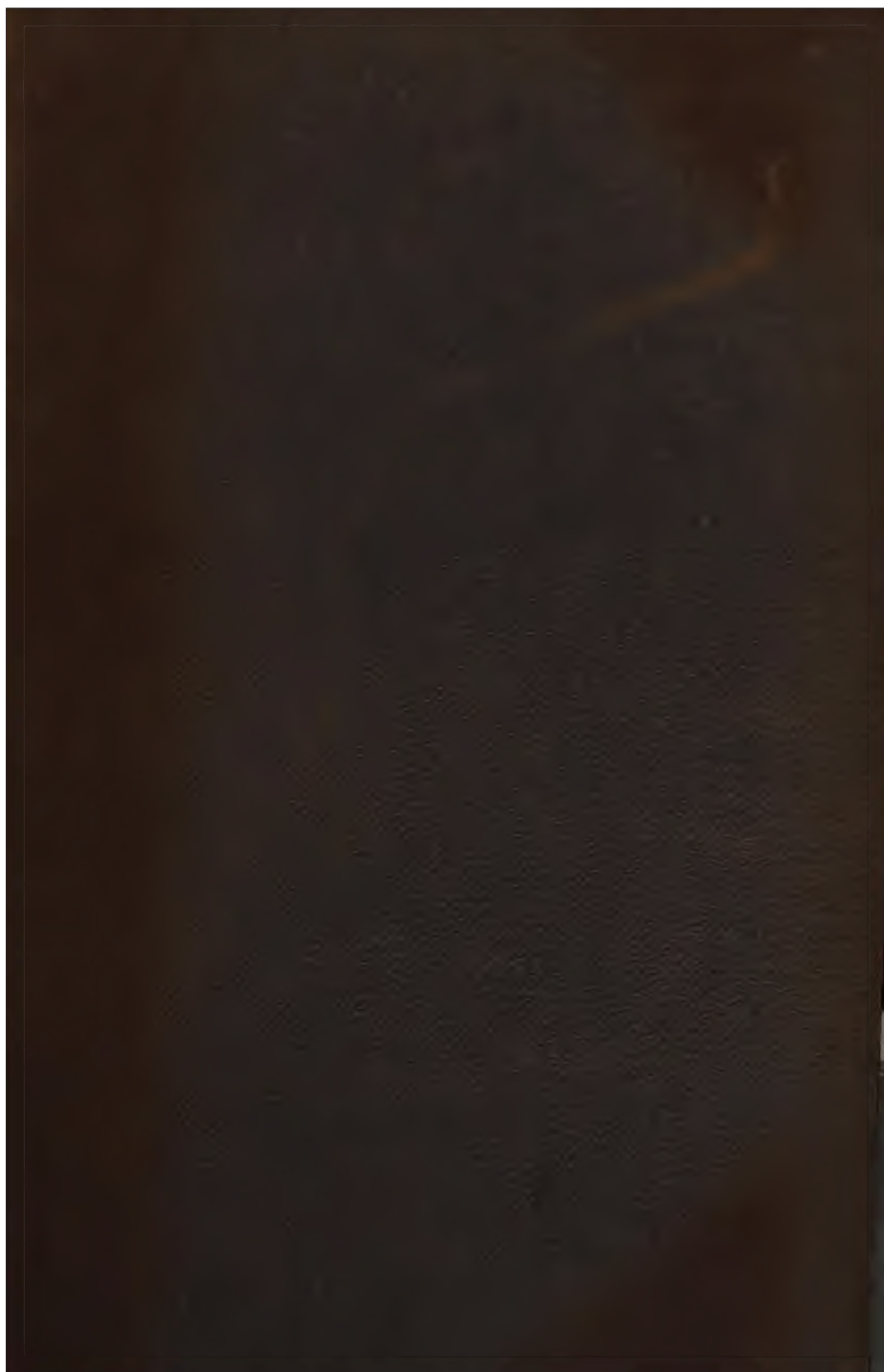
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36.

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# HINTS

FOR

AN IMPROVED TRANSLATION

OF THE

NEW TESTAMENT.

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BY THE

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SECOND EDITION, WITH ADDITIONS.

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M.DCCC.XXXVI.

691.



TO  
  
THE BISHOPS,  
  
PRIESTS AND DEACONS,  
  
AND  
  
CANDIDATES FOR HOLY ORDERS,  
  
IN THE  
  
CHURCH OF ENGLAND,  
  
THE FOLLOWING PAGES,  
  
WITH ALL HUMILITY,  
  
ARE MORE ESPECIALLY DEDICATED  
  
BY  
  
THE AUTHOR.





## P R E F A C E.

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It is possible that this little work may be met with an objection *in limine*, quite independent of the manner in which it is executed,—viz. that to call the public attention to the consideration of any supposed improvements in the authorized version of our Bibles is needlessly to unsettle men's minds, and shake their confidence in a book which is familiarized with their daily occupations and habits of thinking, and towards which therefore it is desirable that they should entertain no other feelings than those of a reposing conviction of its practical perfection.

I do not under-rate this objection. But my answer to it is, that in proportion to the importance of having the sacred text settled, is the importance also of having it settled on a true and safe foundation. And there may probably be readers among the ordinary ranks of those who go every day to *draw water out of these wells of salvation*, who may sometimes encounter a degree of perplexity in weighing and comparing together some of the more difficult passages as they stand in

our translation. And there may possibly also be some among the preachers of the word, who, as they meditate upon it in preparing to divide it to others, may find it difficult to reconcile the associations of thought which have grown up with them from their infancy, with the more matured views which open upon their minds in carrying their enquiries higher, up to the fountain of the sacred original. And with regard to both these classes it is important to bear in mind this distinction, that whatever obscurity is found in God's word arising from the mysterious nature of its sublime revelations, is a fit exercise for patience and humility and child-like prayer for the teaching of that Holy Spirit by whose inspiration it was given; but if it possess any adventitious difficulty, resulting from a defective translation, then it is at the same time an act of charity and of duty to clear away that difficulty as much as possible, and present it to the English reader with the greatest attainable advantage.

Nor let it for a moment be supposed, that such an attempt implies a shadow of reproach upon the original Translators. For myself, I would rather blot out from the catalogue of my country's worthies the names of Bacon and Newton, than those of the venerable men, who were raised up by the providence of God, and endowed by his Spirit, to achieve for England her greatest blessing in the authorized translation

of the Scriptures. If in the following pages, the professed object of which is to express opinions on minor points differing from theirs, I have dropped any expressions in speaking of them which even an unkind criticism can charge with any thing like flippancy or a want of the most grateful veneration for them, I would gladly, if it were possible, wash out with my tears the obnoxious passages, and rather leave their glorious work soiled with its few human blemishes, than attempt to beautify it at the expence of their well-earned renown. But I have thought that, in entire consistency with the honest sincerity of this feeling, something might be attempted towards carrying a little nearer to perfection a work which is already so near it.

If I succeed, however, in conciliating the Reader towards the undertaking of such a project at all, there will be many things in the execution of it, which may seem perhaps less entitled to his indulgence. Some of the annotations may appear not to be original enough, and others to be too original; I mean, too far removed from received modes of explaining the difficulties of this Holy Book. Some may be thought not sufficiently important to warrant the attempt at disturbing what is already established in possession of the text: on some occasions I may have expressed an opinion without bringing argument or authority enough

to support it, and on others I may have been too diffuse. —I will not detain the reader with any lengthened explanations on these and other points, but will merely state, that the corrections here proposed are in general the result of my own study of the sacred volume, though I have on many occasions been led to examine what others had written on a difficult passage, and perhaps partially to adopt it, even without express acknowledgment; that I have never proposed a translation for the sake of its novelty, but from an honest conviction of its truth, that conviction varying in its strength according to the terms in which it is expressed; that while some of the following remarks are confessedly not important enough to form an occasion for bringing forward the general subject, it may not be unseasonable to have inserted them among the rest, in the hope that they may not be without their use to younger students; and finally, that this little book is after all only elementary, designed to call the attention of others to an important subject, and to scatter “seeds of thought” which may be afterwards matured into ripe results of practical benefit.

If ever in this enquiring age this subject were taken in hand with a view to accomplishing that for which the present pages contain “Hints,” justice, not only to King James’s Translators, but to the great mass of our population, who have nothing but the

English Bible for the DAILY BREAD of their souls, would require that the alterations made in the text should be as few as possible, and that none should be made at all but what after full deliberation should be considered quite necessary. There is one point which would seem important to attend to, which indeed it may appear surprising that our Translators attended to so little,—uniformity; the uniform rendering of the same Greek word, as far as might be, by the same English word. The want of this is in a measure to be accounted for by different parts being executed by different Translators; but this will not account for it in the same book and the same chapter. See, for example, on Romans v.\*

With regard to the Marginal Readings of our Bibles,—a most important kind of commentary, when no other is within reach,—the Reader is to be reminded, that they are not all inserted by the Translators, but many are of a much more recent date, and consequently do not possess the same authority: few of them, however, can be considered other than useful.

It is scarcely necessary to observe, that the chief difficulties of the New Testament will be found in the Epistles: the Reader may consequently expect, in going through the Gospels, to find comparatively few remarks

\* This objection however is partly anticipated by our Translators at the close of their interesting address to the Reader.

in the following pages, and those perhaps not of great importance. Having in the beginning noticed the translation of the Greek Article in several passages, in which I could of course do little else than follow Bishop Middleton, I have afterwards declined to introduce what would have been mere repetition.

The reader will easily discover what is the plan of this publication, viz. first to print in the Italic character the authorized version of the passages to be remarked upon; then the original Greek; and then the proposed correction, followed by remarks. Those words which are printed in Italics in our Bibles, as not being in the original, are here, in the quotations from the Bible, printed in the ordinary character, being so distinguished from the character in which the passage itself is printed.

CAMBRIDGE,  
*Jan. 2, 1832.*

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## PREFACE

TO THE SECOND EDITION.

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THE title of this publication has, not unnaturally, led to the enquiry, whether I was really desirous that a new translation of the Greek Testament should be undertaken: to which my reply has uniformly been in the negative. The real design of it was rather to assist towards the understanding of the old translation, than to supersede it by a new one; to furnish a kind of running commentary, for clearing up difficulties as they arose, by presenting the different passages in an English form more accurately corresponding to the original. In pursuance of this object I have mixed up with the new readings explanatory remarks, one leading principle of which is to trace accurately the connexion of the writer's thoughts, from not perceiving which in some instances our Translators seem to have missed the sense of the original, and from neglecting which in others they have failed to exhibit it to the mere English reader. These remarks have



sometimes run out to a considerable length, particularly in the additional notes supplied in this edition. In some cases also additions have been made, for the sake of greater perspicuity, to the notes contained in the former edition. All the additions thus made, except where they were too unimportant to deserve notice, are included between brackets. An Index is also added for the convenience of reference.

*September, 1836.*

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## HINTS,

&c.

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### ST. MATTHEW.

CHAP. IV. v. 21. *In a ship.* ἐν τῷ πλοίῳ. ‘In the ship.’ This is the first passage which claims particular notice with reference to the important subject of the Greek Article, which our Translators have in many instances too hastily neglected, where the reason of its insertion was not immediately obvious. As this subject has been so fully discussed by the late Bishop Middleton in his learned work, I shall not in general trouble the reader with any remark on his general principle, but content myself with correcting the translation of passages in which that principle is violated, except in cases where it appears to me that something new may be advanced to throw light on its application. Above, in v. 5. the translation may be corrected, *the* pinnacle.

On the present verse Bishop Middleton remarks, that the words may mean, *in* their *boat*; but I think it sufficient to give the exact literal rendering as above, because the expression, *in the ship with their father*, would evidently mean in their father’s ship.

v. 1. *Into a mountain.* εἰς τὸ ὄρος. ‘Into the mountain.’ Bishop Middleton and others understand this of the *mountain-district*, with which I confess myself not entirely satisfied; but though there is certainly some difficulty with regard to the Article in this and a few other instances, it is neither such nor so great as to shake the stability of a principle resting upon usage as nearly universal as possible.

Ib. 15. *A bushel, a candlestick.* τὸν μόδιον, τὴν λυχνίαν. ‘The bushel, the candlestick.’ Here also Bishop Middleton’s note may be referred to.

Ib. 32. *Shall marry her that is divorced.* ἀπολελυμένην γαμήσῃ. ‘Shall marry *her* after she is divorced.’

vii. 4. *A beam.* ἡ δοκός. ‘The beam’—that mentioned in the preceding verse.

Ib. 24, 25. *Upon a rock.* ἐπὶ τὴν πέτραν. ‘Upon the rock.’ The use of the Article appears very similar to that noticed on v. 1. to which it may be added, that the word πέτρα here has a peculiar distinctness as opposed to the ἄμμος which follows.

Ib. 32. *Down a steep place.* κατὰ τοῦ κρημνοῦ. ‘Down the precipice, or rock.’

ix. 1. *Into a ship.* εἰς τὸ πλοῖον. ‘Into the ship.’ But what ship? That mentioned Mark III. 9. as pointed out by Bishop Middleton, who quotes a good note of Gilbert Wakefield on Matt. XIII. 2.

Ib. 10. *In the house.* ἐν τῇ οἰκίᾳ. ‘In his house’—viz. Matthew’s, who, as St Luke informs us (v. 29.) *made him a great feast in his own house.* This use of the Article, in the sense of a *possessive pronoun*,

is referred to by Bishop Middleton in Part I. Chap. III. Sect. 1. § 4. and is so common that it can hardly be considered elliptical, though, strictly speaking, αὐτοῦ is understood after οἰκία. I have not therefore printed 'his' in Italics.\*

Ib. 17. *Old bottles.* ἀσκὸς παλαιός. 'Old leathern bottles.' Though in the translation of such a book as the Bible a general expression is far better than one *needlessly* minute, yet in the present instance it is obvious that the passage to an English reader loses all its meaning in the common translation, being so directly contradictory to the fact as he will understand it.—The nature of the bottles being defined on the first mention, the epithet (*leathern*) need not be repeated in the three examples of the word's repetition.

x. 10. *Nor yet staves.* μηδὲ ῥάβδον. 'Nor yet a staff.'

Ib. 11. *Town.* κώμην. 'Village.' So translated ix. 35. and elsewhere; and more suitable here from its opposition to *city*.

Ib. 12. *An house.* τὴν οἰκίαν. 'The house'—viz. of the person referred to in the preceding verse as *worthy* to entertain them.

Ib. 23. *Another.* τὴν ἄλλην. 'The other,' or 'the next.'

[\* On this point, however, it is judiciously observed by the Dean of Peterborough, (*Text of the English Bible considered*, p. 25.) that there is a reason why the possessive pronoun should in these cases be printed in Italics, viz. to distinguish them from those in which the original has the corresponding pronoun inserted—as in the passage above referred to, St Matthew has ἐν τῇ οἰκίᾳ, St Luke ἐν τῇ οἰκίᾳ αὐτοῦ.]

XI. 14. *This is.* αὐτός ἐστιν. 'He is'—viz. John, mentioned just before.

XII. 43. *When.* Ὄταν δέ. 'But when.' The conjunction, which is omitted in our English translation, marks the connexion of this passage with the preceding, as accounting for the state which that described.

XIII. 2. *A ship.* τὸ πλοῖον. 'The ship.' See on IX. 1.

Ib. 21. *By and by.* εὐθύς. 'Immediately.'

Ib. 27. *Tares.* τὰ ζιζάνια. 'The tares,' as it is rightly rendered in v. 26.

Ib. 42. *A furnace.* τὴν κάμινον. 'The furnace.'

XIV. 22. *A ship.* τὸ πλοῖον. 'The ship.' So, next v. τὸ ὄρος, 'the mountain,' as in v. 1. Perhaps it may signify the *nearest mountain*, as if taking it for granted that there was one not far off.

XV. 1. *Scribes and Pharisees which were of Jerusalem.* Οἱ ἀπὸ Ἱεροσολύμων γραμματεῖς καὶ Φαρισαῖοι. 'The Scribes and Pharisees from Jerusalem'—not meaning of course all of them, but a large body of them.

Ib. 12. *This saying.* τὸν λόγον. 'Thy saying.' See on IX. 10. Our Translators appear to me to have frequently erred in rendering the Article by the pronoun *this*. In no case can it be accurately rendered so; though there are instances in which the licence may be admitted for the sake of perspicuity.

Ib. 22. *The same coasts.* τῶν ὁρίων ἐκείνων. 'Those coasts.'

Ib. 27. *Truth, Lord; yet the dogs—*ναὶ, Κύριε καὶ γὰρ τὰ κυνάρια—'Yea, Lord; for the dogs—

The words in St Mark (vii. 28.) are the same as here; and there seems no sufficient reason why *καὶ γὰρ* should be strained to a sense very unusual at the least, though Romans v. 7. may *seem* to justify it. But I consider *καὶ* here to be a form of *imploring*, rather than of assenting; and so the words which follow will contain the reason why her suit should be regarded.

xvii. 24, 27. *Tribute, a piece of money.* τὰ δίδραχμα, στατήρα. It may be worth a consideration whether the words might not be rendered, 'the half-shekel, a shekel.' Our Translators have here carried to a great length the principle of generalization which I have commended above, on ix. 17. and I am not prepared to say that they have not done wisely: but whether the more literal translation be adopted or not, in either case an explanation is necessary to make the passage intelligible to the unlearned reader.

xx. 11. *The good man of the house.* τοῦ οἰκοδεσπότου. 'The householder.' So translated v. 1. in the introduction of the parable; and the variation is not only needless, but has a quaintness in it not calculated to recommend it.

Ib. 21. *Grant.* εἰπέ. 'Command.'

Ib. 23. *But* it shall be given to them *for whom*—ἀλλ' οἷς. 'Except to those for whom'—By foisting in the supernumerary words we make the passage contain a doctrine directly contrary to other places of Scripture: ex. gr. John xvii. 2. Revelation iii. 21. Precisely the same expression, ἀλλ' οἷς, occurs above in chap. xix. 11. where it is properly translated *save*. So also in 2 Corinth. ii. 5. ἀλλ' ἀπὸ μέρους.

Ib. 31. *Rebuked them because*—ἐπετίμησεν αὐτοῖς ἵνα—‘Charged them that’—The same words are so translated in St Mark’s narrative of the same incident, x. 48. See also Luke xviii. 39. where a middle course is adopted in the translation; and compare the use of ἐπιτιμήσας in Luke ix. 21.

xxiii. 6. *The uppermost rooms.* τὴν πρωτοκλισίαν. ‘The chief places.’ The word *rooms* conveys an erroneous idea to the ordinary reader.

xxvi. 15. *They covenanted with him for*—ἔστησαν αὐτῷ. ‘They weighed to him.’ This translation seems to be justly preferred by many learned men, not only on account of its being more literal, but because the words appear to be a designed quotation of the Septuagint translation of Zech. xi. 12. ἔστησαν τὸν μισθόν μου τριάκοντα ἀργυροῦς where our Translators properly render the original word, *they weighed*. The expressions in Mark and Luke are quite different.

Ib. 28. *Of the new testament.* τὸ τῆς καινῆς διαθήκης. ‘The blood of the new covenant.’ The difficult question about the word διαθήκη will be entered upon at Hebr. ix. 15.

Ib. 61. *In three days.* διὰ τριῶν ἡμερῶν. ‘After three days.’ More literal to the original, and more exact to the sense of the passage.

xxvii. 23. *Why? what*—(So it stands in some editions.) τί γάρ—‘Why, what’—Thus pointed, the translation is not only correct, but happy and elegant.

Ib. 27. *The whole band of soldiers.* ὅλην τὴν σπεῖραν. ‘Their whole company.’ For the translation *their* see on ix. 10. In the common version the

insertion of the words *of soldiers* makes an inelegant and harsh repetition, which may easily be avoided either by the above method, or by supplying 'the whole band of them.'

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## ST. MARK.

CHAP. I. 6. *A girdle of a skin.* ζώνην δερματίνην. 'A leathern girdle.' There is no objection to the received translation here, except that the same words are rendered in Matthew III. 4. as I have here proposed; and it is obviously desirable in the translation of a book like the N. T. to retain, as nearly as possible, the identity of expression when it is retained in the original.

III. 3. *The withered hand.* ἐξηραμμένην—τὴν χεῖρα. 'His hand withered.' This is more correct, and so it would be also in the first verse; but the variation is not important in either case.

Ib. 13. See on Matt. v. 1.

IV. 1. *A ship.* τὸ πλοῖον. 'The ship.' See on Matt. ix. 1.

Ib. 21. *A candle, a bushel, a bed, a candlestick.* ὁ λύχνος, etc. Matt. v. 15.

Ib. 37. *Was now full.* ἤδη γεμίζεσθαι. 'Was now filling.'

v. 38. *And them that wept.* κλαίοντας. 'Persons weeping.' Some copies however insert καὶ before κλαίοντας: if it be considered better to retain it with our Translators, *and* may be inserted before *persons*.



Ib. 40. *And they laughed him to scorn.* καὶ κατεγέλων αὐτοῦ. ‘And they laughed at him.’ There seems nothing in the original to warrant the harsh language of our translation. So Matt. ix. 24. Luke viii. 53.

vi. 21. *And when a convenient day was come, that—*καὶ γενομένης ἡμέρας εὐκαίρου, ὅτε—‘And a convenient day being come, when’—

Ib. 56. *In the streets.* ἐν ταῖς ἀγοραῖς. ‘In the market-places.’ πλατείας, the original of *streets*, is the reading of but few copies.

vii. 28. See on Matt. xv. 27.

viii. 36, 37. *His own soul.* τὴν ψυχὴν αὐτοῦ. ‘His own life.’ So also in Matt. xvi. 26. The same word is rendered *life* in the preceding verse; and it is a violent and unnatural perversion of the common uses of language to suppose the same word to be employed so differently in the same argument. The sentiment of the passage may be illustrated by Job ii. 4.

x. 14. (= Matt. xix. 14.) *For of such is the kingdom of God.* τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. ‘For to such belongeth the kingdom of God.’ The common translation is at best ambiguous; but probably no one, who should first become acquainted with the sentiment from the Greek, would hesitate to affix to the words the sense expressed by the proposed rendering. The construction is the same as in Matthew v. 3. *Theirs is the kingdom of heaven.*—A correct translation here is not unimportant to the question at issue between Baptists and their opponents.

Ib. 40. See Matt. xx. 23.

XII. 32. *Thou hast said the truth ; for there is—*  
ἐπ' ἀληθείας εἶπας, ὅτι—ἐστι—'Thou hast said truly,  
that there is'—

XIII. 9. *For they shall deliver you up to councils ;  
and in the synagogues ye shall be beaten.* παραδώσουσι  
γὰρ ὑμᾶς εἰς συνέδρια καὶ εἰς συναγωγὰς δαρήσεσθε.  
'For they shall deliver you up to councils and to  
synagogues ; and ye shall be beaten.' It is most un-  
likely that εἰς συνέδρια and εἰς συναγωγὰς should be  
thus connected together both by juxtaposition and the  
use of the same preposition, only to be disjoined and  
brought into different forms of expression, as in our  
translation. The parallel place in Luke, xxi. 12. is  
παραδίδόντες εἰς συναγωγὰς καὶ φυλακάς. Dr Dod-  
dridge's paraphrase of εἰς συναγωγὰς is, "the inferior  
courts in the synagogues." Compare Acts xxvi. 11.  
The want of the copula before δαρήσεσθε seems to  
have misled our Translators, as well as many edi-  
tors, and Griesbach among them ; but though I  
have inserted it in the proposed version, any one  
upon consulting the original will perhaps consider  
the omission of it *there* not only allowable but  
emphatic.

Ib. 28. *Putteth forth leaves.* ἐκφύη τὰ φύλλα.  
'Putteth forth its leaves.' Bishop Middleton would  
correct the translation by making τὰ φύλλα the nomi-  
native case (*the leaves shoot forth*). The Reader may  
choose between the two, comparing the parallel passage  
in Luke xxi. 30.—At the beginning of the present verse  
the Article before παραβολὴν has a similar emphasis :

*Learn from the fig-tree its parable; i.e. the parable which it holds out.*

Ib. 29. *Come to pass.* γινόμενα. ‘Coming to pass.’ Compare the same expression in Luke xxi. 31. with v. 28. of the same chapter: ἀρχομένων τούτων γίνεσθαι.

XIV. 3. *Of spikenard.* νάρδου πιστικῆς. The margin supplies two variations; *pure nard*, and *liquid nard*. The former of these is espoused by Parkhurst, the latter by Schleusner. The analogy of classical usage is undoubtedly more in favour of the latter than the former sense. It remains however to be considered with regard to the common translation, *spikenard*, that St Mark’s frequent practice of using Latin words may go far towards justifying the supposition, which many critics have adopted, of πιστικὸς being formed by a metathesis from *spicata*.—The same combination of words occurs in John xii. 3.

Ib. 49. *But the scriptures must be fulfilled.* ἀλλ’ ἵνα πληρωθῶσιν αἱ γραφαί. ‘But *this* is done that the scriptures may be fulfilled.’ Our Translators seem to have understood δεῖ or some similar word before ἵνα, which can hardly be reconciled with analogy, unless they had completed it with ταῦτα γενέσθαι, *these things must be done, that—*

Ib. 69. *A maid.* ἡ παιδίσκη. ‘The maid.’ There is undoubtedly some difficulty in reconciling the little discrepancies in the various accounts of this incident; and if this difficulty were entirely removed by sacrificing here the principles of the Greek Article, one might be at least strongly tempted to do it. But it is hardly

at all diminished by it. The occasion of the *second* denial is assigned by Matthew to "another maid," by Mark to the same "maid," by Luke to "another man," and by John to the general body of by-standers; which last circumstance, as including all the rest, may be considered as reconciling them all. To this effect there is a good note of Michaelis quoted by Middleton in loco.

xv. 6. *He released.* ἀπέλυνεν. 'He used to release.' Matthew says more explicitly, εἰώθει ἀπολύειν, but Mark expresses the same thing more briefly by the imperfect tense.

Ib. 29. *Railed on him.* ἐβλασφήμουν αὐτόν. 'Reviled him'—if only for the sake of retaining the same translation which is given to the same word in Matt. xxvii. 39.

Ib. 43. *Which also waited.* ὃς καὶ αὐτὸς ἦν προσδεχόμενος. 'Who himself also was waiting.' This literal translation may seem to make a difficulty; for where is the opposition intended to be marked by the emphasis, *himself also*? Evidently, between his secret discipleship (compare John xix. 38.) and the more open avowal of the pious women mentioned in v. 40—1. And the correct translation here proposed is adopted by our Translators in Luke xxiii. 51. notwithstanding the appearance of difficulty.

xvi. 14. *Unto the eleven as they sat at meat* (Marg. *sat together*). ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκά. 'Unto the eleven themselves as they sat at meat.' Did our Translators intend by the marginal reading *together* to express some how or another the meaning of αὐτοῖς?

However this be, it is plain that ἀντοῖς was the stumbling-block. I conceive it to refer to the difference between this and his former appearances. In them he had appeared only to individuals, and had sent messages by them to the eleven: (compare Matt. xxviii. 10. and other passages :) now he appeared to “the eleven themselves.”

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## ST. LUKE.

CHAP. I. 9. *When he went.* εἰσελθών. ‘Going.’

Ib. 48. *Shall call me blessed.* μακαριοῦσί με. ‘Shall call me happy.’ Let us hear the unseasonable vaunt of the Roman Catholic church upon this pious declaration of the Virgin: “These words are a prediction of that honour which the church in all ages should pay to the blessed Virgin. Let Protestants examine whether they are any way concerned in this prophecy.” Note in the Douay Bible.—Now, will it be believed, that this simple word, upon which these learned annotators ground the claim of the Virgin to divine honours, occurs in James v. 11. in a sense too plain to be mistaken? *Behold, we count them happy (or, call them blessed) which endure.* In both places it predicates not honour, but happiness.—There is not a shadow of objection to the received translation in the passage of Luke, but that which arises from its awful abuse by the Papists.

II. 7. *In a manger.* ἐν τῇ φάτνῃ. ‘In the manger.’ The force of the Article is obvious enough; but

whether *φάτνη* should be otherwise translated, is a question ably discussed in a note of Bishop Middleton.

Ib. 22. *They brought him.* ἀνήγαγον αὐτόν. ‘They brought him up’—as in v. 42. *they went up.*

Ib. 38. *Coming in.* ἐπιστᾶσα. ‘Standing near.’ The common translation apparently contradicts the statement of the preceding verse, that she *departed not from the temple.*

III. 14. *The soldiers.* στρατενόμενοι. ‘Some soldiers,’ or ‘some on military service.’ It is strange that our Translators should here have inserted the Article, when they had properly omitted it before *τελῶναι*, v. 12. and when, if it had been in the original, there would certainly have been a difficulty in explaining it.

Ib. 16. *One mightier.* ὁ ισχυρότερος. ‘He that is mightier.’

IV. 26, 27. *Save, saving.* εἰ μὴ. ‘But.’ The mistake in the authorized translation is not an unnatural one, but the effect of it is most unfortunate. It introduces a direct blunder by making the passage state, that Elias was sent to none of the Israelitish widows *except* to a Sidonian widow. And so of the lepers.—But the fact is, that though the natural and common sense of *εἰ μὴ* is *except*, it is also not uncommonly used, as here proposed, in a sense not of limitation, but exclusion. So, Galat. II. 16. *A man is not justified by the works of the law, but (εἰ μὴ) by the faith of Jesus Christ;* where the learned Bishop of Salisbury has mistaken the sense of the particles.\* So in Aristophanes, Equit. 185, 6.

\* Primary Charge, 1828. p. 79.

μῶν ἐκ καλῶν εἰ κάγαθῶν;—μὰ τοὺς θεοὺς,  
εἰ μὴ 'κ πονηρῶν γ'—

as the reading is admirably restored by Professor Bekker. —I will not enter further into this criticism here, having more fully investigated it in my remarks on Bishop Burgess's translation of the passage in Galatians;\* but will only stop to remark, that this use of εἰ μὴ appears to be elliptical. *Are you born of good parents?—No, (I am not born of any) except base ones.*

Ib. 36. *What a word is this! for*—τίς ὁ λόγος οὗτος, ὅτι—'What is this word, that'—

v. 6. *Brake.* διεῤῥήγνυτο. 'Began to break'—as in the next verse βυθίζεσθαι, *began to sink.*

[Ib. 30. *Their scribes and Pharisees.* οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι. 'The scribes and Pharisees of them,' or, 'among them.' Not, as the common version expresses it, The scribes and Pharisees belonging to them; but, those among them who were scribes and Pharisees. Precisely similar is the use of αὐτῶν in Thucyd. iv. 126. προηγώνισθε τοῖς Μακεδόσιν αὐτῶν—*with the Macedonians of them, i. e. with some of them, viz. the Macedonians.*]

Ib. 36. *The piece that was taken out of the new.* ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ. 'The piece that was put in from the new'—or even, 'the piece of the new that was put in.'

VI. 1. *On the second sabbath after the first.* ἐν σαββάτῳ δευτεροπρώτῳ. 'On the first sabbath after

\* Preface to Two Sermons on Justification by Faith, pp. 30, 35—7.

the second day of unleavened bread.' Our own translation of this very difficult expression is so unsatisfactory, neither, as Campbell observes, following the letter of the original, nor giving us words that convey any determinate sense, that in any proposed revision of the text some alteration must be attempted. I have adopted the rendering of Doddridge, whose note may be consulted; but am unable to add any thing to confirm the hypothesis. The opinions of learned men are much divided on the subject; but, perhaps, the weight of authority is on this side.

Ib. 34. *To receive.* ἀπολαβεῖν. 'To receive in return.' So in the next verse, μηδὲν ἀπελπίζοντες is, I think, rightly rendered, *hoping for nothing again*, though Campbell would correct it, *nothing despairing*.

VII. 3, 5. *The elders, a synagogue.* πρεσβυτέρους, τὴν συναγωγὴν. 'Elders, or *some* elders; our synagogue.' Indeed, a further correction should be applied to the latter verse: 'and himself built us our synagogue.' The αὐτὸς was probably intended to express, that he built it at his own expence; but certainly on every account the *hath* should be expunged before *built*.—In these two instances, then, we have first the Article needlessly inserted; and then omitted, not only needlessly, but clearly to the prejudice of the sense. And so common and easy is it κακὸν κακῷ ἰᾶσθαι,—when the Article had been thrust out, it became necessary to thrust in the sign of the perfect tense before the aorist.

Ib. 38. *With tears.* τοῖς δάκρυσι. 'With her tears.' The force of the Article in the sense referred to on Matt. ix. 10. will be obvious to every reader.



xvi. 12. *Another man's.* ἀλλοτρίῳ. 'Another's.'

The word *man* is in several instances improperly supplied, where the original is more general. It may be questioned whether the reference here be not more directly to God, as the great proprietor who entrusts riches as a talent, and only indirectly to our fellow-men as those for whose benefit the talent is to be employed.

xvii. 17. *Were there not ten cleansed?* οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; 'Were not the ten cleansed?'

xviii. 42. *Hath saved thee.* σέσωκέ σε. 'Hath made thee whole.' So translated chap. xvii. 19. and without entering on the question, whether any spiritual benefit accompanied the bodily healing or not, it is desirable to retain the uniformity of the original. Compare Acts iv. 9.

xix. 3. *Who he was.* τίς ἐστι. 'What sort of a person he was.' The same sense as ὅποῖος ἦν, James i. 24.

Ib. 11. *He added and spake.* προσθεὶς εἶπε. 'He farther spake.' The Hebraism is very awkward in the English, though adopted in the Greek.

xxi. 9. *By and by.* εὐθέως. 'Immediately.' Matt. xiii. 21.

xxii. 36. *And he that hath no sword, let him sell his garment, and buy one.* καὶ ὁ μὴ ἔχων πωλησάτω τὸ ἱμάτιον αὐτοῦ, καὶ ἀγορασάτω μάχαιραν. 'And he that hath none, let him sell his garment, and buy a sword.' In the prospect of the coming dangers, let him *that hath a purse, take it*, viz. to buy a sword with; *and he that hath no purse, let him sell his very garment* for the same purpose.

XXIII. 15. *Is done unto him.* ἐστὶ πεπραγμένον αὐτῷ. 'Is done by him'—i.e. by Christ: in the other case it must be, unto Herod. Compare Acts xxv. 11.

[Ib. 32. *Two others, malefactors.* ἑτεροὶ δύο κακοῦργοι. 'Two other malefactors.' What is here proposed, is indeed the reading of our Translators, as found in the early editions; but some modern copies read it as quoted above, and others again, clumsily enough, *Two other, malefactors*—to avoid what appears the natural conclusion from the more simple form of expression. The import of the original, however, is clear enough from comparing as an example Plato Euthyd. § 5. ὁ τ' Εὐθύδημος καὶ ὁ Διονυσόδωρος καὶ ἄλλοι μαθηταὶ ἅμα πολλοί—where the sense evidently is, 'many disciples *besides*'—i.e. disciples of Euthydemus and Dionysodorus.]

Ib. 42. *Into thy kingdom.* ἐν τῇ βασιλείᾳ σου. 'In thy kingdom.'

Ib. 44. *All the earth.* ὅλην τὴν γῆν. 'All the land'—as in the margin, and in Matt. xxvii. 45.

Ib. 46. *And when Jesus had cried with a loud voice, he said.* καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπε. 'And Jesus cried with a loud voice, and said.' When, as in the present case, a participle and verb are combined together both in the past tense, the action described by the participle may be either antecedent to that of the verb, or coincident with it; and the sense alone must determine the point. In this passage it is not intended, I conceive, to be stated, that Jesus first cried out something else, and then uttered the

words here recorded, which is what our translation expresses; but that he uttered these words with a loud voice.

XXIV. 10. *And other women that were with them.* καὶ αἱ λοιπαὶ σὺν αὐταῖς. ‘And the other *women* with them.’ The common translation leaves the matter sufficiently indefinite, when it was the express object of the Evangelist here to state who they were that carried these tidings to the Apostles. And the original is definite. But who, it will be asked, were *THE others*? I answer, that company of women who along with the two Marias and Joanna are mentioned so frequently and so honourably in this history. Luke VIII. 2—3. XXIII. 49, 55. XXIV. 22.

Ib. 44. *Which were written.* τὰ γεγραμμένα. ‘Which are written.’

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## ST. JOHN.

CHAP. I. 9. *Which lighteth every man that cometh into the world.* ὁ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. ‘Which coming into the world enlighteneth every man.’ The sense expressed by the authorized translation would properly require τὸν before ἐρχόμενον. This objection might be met by translating ἐρχόμενον *at his coming*. Still, it is more natural to refer ἐρχόμενον εἰς τὸν κόσμον to the φῶς, than to πάντα ἄνθρωπον for in the latter case it hardly expresses any thing, whereas in the former it reminds

us of the distinctive character of the Messiah, so frequently mentioned by St John, ὁ ἐρχόμενος. The second rendering I have mentioned conveys a very questionable sense.—If it be still asked, What is the meaning of the declaration contained in the passage? I answer, that it appears to me to repeat, only a little more emphatically, the statement of the 4th verse, *The life was the light of men*. The new translation, too, makes it more general than the old.

It may be observed, that in v. 8. our Translators have not improved the original by twice changing the *light* into *that light*. See on Matt. xv. 12.

Ib. 52. *Hereafter*. ἀπ' ἄρτι. 'Henceforth.' This is clearly the proper sense of the words, and I believe they are no where in the New Testament translated otherwise. (John XIII. 19. is an exception; but see the margin.) I understand, therefore, our Saviour's words to mean, that the Gospel-dispensation was now commenced, and that henceforward, from this time, they should behold fulfilled in him the blessings which had been represented in Jacob's vision, (Gen. XXVIII. 12.) and which they had been looking for as belonging to that dispensation.

III. 10. *Art thou a master of Israel*—σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραήλ—'Art thou the famous master of Israel'—That such is really the import of the words, can hardly be doubted. It is excellently illustrated by Bishop Middleton; and in a similar way, by a reference to the high-sounding titles which the Jews used to give their Rabbies, we must interpret chap. v. 35. *THE burning and shining light*.

Ib. 25. *Between some of John's disciples and the Jews.* ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίων. 'Between John's disciples and the Jews;' or more literally, 'on the part of John's disciples with the Jews.' Such I conceive to be the force of the preposition ἐκ here: that assigned it by our Translators is hardly admissible after ἐγένετο ζήτησις.

IV. 29. *Is not this the Christ?* μήτι οὗτός ἐστιν ὁ Χριστός; 'Is this the Christ?' So, v. 33. μήτις, *hath any man*—not, *hath not*—In Matthew XII. 23. I would translate also, *Is this*—instead of, *Is not this*—(Such, indeed, is the reading of the earlier editions of our version). Both the translations express the same thing in the result; but the omission of the negative gives a livelier force to the mode of conveying it. The μή thus joined to an indicative implies here a mixture of belief, doubt, and wonder. Compare VII. 41. Acts x. 47. Οὐχ οὗτός ἐστι, VII. 25. is properly rendered, *Is not this*—.

Ib. 37. *Herein is that saying true.* ἐν τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινός. 'Herein is exemplified the true saying,' as Middleton.—Many passages, in which a slight correction is required on account of the Article, I pass over in order to avoid sameness, and the repetition of what that learned Prelate has done already.

[v. 39. *Search the scriptures; for*—ἐρευνᾶτε τὰς γραφὰς, ὅτι—'Ye search the scriptures, because'—This reading appears to me to give a clearer sense to the passage itself, and to mark more distinctly its connexion with what has gone before. Had the assigned reason been, 'for in them ye have eternal life,'

or 'in them ye *may find* eternal life,' it would have furnished an obvious ground for the exhortation to *search* them; but if they *thought* and acknowledged that they had eternal life in them, this exhortation may seem to be superfluous. In the other case the tenor of the words is plain: You are in the habit of searching the scriptures; and why? because you believe that you have eternal life in them: and these scriptures which you so carefully search *are they which testify of me* as the Saviour that is to give you that life; and yet you are not willing to come to me that you may obtain it.

The connexion is this: Christ had said in v. 31. *If I bear witness of myself, my witness is not true.* He proceeds to obviate this objection by appealing to the testimony of his Father, vv. 32, 37. John the Baptist, 33. his own miracles, 36. and all these appeals are in the declaratory form: *Ye sent unto John*, &c. so, *Ye search the scriptures*—as it is clear they did do, for their contradictions against Christ were derived from a perverse or ignorant interpretation of them.

The Roman Catholics of course prefer the rendering I have recommended; but it cannot help them much in the way of discountenancing the general reading of the scriptures, as in the place of a direct command to that effect, which was not necessary, it substitutes a practical example, quoted by our Lord with implied approbation, though accompanied with a censure of their perverse misunderstanding of what they read.]

[vi. 33. *He which cometh down.* ὁ καταβαίνων. 'That which cometh down'—viz. the bread, ἄρτος.

The great truth of himself being this bread, or of its being any personal substance, is not opened by our Lord till the 35th verse, in answer to the petition of v. 34.]

Ib. 48. *That bread.* ὁ ἄρτος. 'The bread.' So, vv. 58, 69. 'the Christ.'

[Ib. 62. *What and if.* εἰν οὖν. 'What then if?']

vii. 17. *Will do.* θέλη ποιεῖν. 'Desire to do,' or, 'be willing.'

Ib. 22. *Not because.* οὐχ ὅτι. 'Not that.'

Ib. 41. *Shall Christ*—μὴ γὰρ Χριστός—'What, doth Christ'—See on Matt. xxvii. 23.

viii. 1. *Jesus went.* Ἰησοῦς δὲ ἐπορεύθη. 'But Jesus went.' The insertion of the copula shews that this verse should be connected with the preceding chapter.

Ib. 44. *When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it.* ὅταν λαλήῃ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ· ὅτι ψεύστης ἐστὶ καὶ ὁ πατήρ αὐτοῦ. 'When a man speaketh falsehood, he speaketh of his own; for his father also is a liar.' The chief part of this correction is Bishop Middleton's; and no less necessary, and still more obvious, is the remaining part. The Bishop translated, *for he is a liar, and so is his father:* but after describing the man as *speaking a lie*, it was superfluous to add, *for he is a liar.*—The only questionable point in the criticism is the supplying a nominative before λαλή. But the omission of τις in such a case is warranted by the example of the best authors; and our own Translators have considered it to be so omitted,

perhaps unnecessarily, in Hebrews x. 38. The meaning of ἐκ τῶν ἰδίων, *of his own*, is sufficiently clear. Bishop Middleton's paraphrase is, *after the manner of his kindred*.

Ib. 56. *Rejoiced to see.* ἡγαλλιάσατο ἵνα ἴδῃ. 'Earnestly desired to see.' The other translation is hardly free from the charge of tautology.

IX. 40. *Some of the Pharisees which were with him.* ἐκ τῶν Φαρισαίων οἱ ὄντες μετ' αὐτοῦ. 'Those of the Pharisees who were with him.'

x. 11. *Giveth his life.* τὴν ψυχὴν αὐτοῦ τίθησιν. 'Layeth down his life'—because so translated in v. 15.

[Ib. 15. *As the Father knoweth me, even so know I the Father.* καθὼς γινώσκει με ὁ πατήρ, καὶ γὰρ γινώσκω τὸν πατέρα. 'Even as the Father knoweth me, and I know the Father.' The common translation contains a proposition unquestionably true and important; but one which does not seem to have any intelligible connexion with the context. The mutual knowledge of each other, existing between the Shepherd and the sheep, as expressed in the amended translation, may be compared with statements of a corresponding parallelism in chap. vi. 57. xiv. 20. and xvii. 22, 23.]

Ib. 28. *Any man.* τις. 'Any.'

Ib. 29. *No man is able.* οὐδεὶς δύναται. 'None is able.' See on Luke xvi. 12.\*

\* In some editions the word *man* is printed in Italics, as if to apprise the reader that it is not in the original; but it is not so distinguished in the early editions, being considered by our Translators as included in the adjective. The translation here recommended is found in some versions prior to King James's, and has been introduced without authority in some subsequent ones, ex. gr.



[xi. 6. *When he had heard therefore.* ὡς οὖν ἤκουσεν. 'When he heard then.' The οὖν appears to be inserted, as in many similar cases, merely for the purpose of resuming the narrative after its interruption by the parenthesis of the preceding verse; and can hardly warrant the use which good men have made of the English *therefore*, that *because* he loved him, *therefore* he delayed, &c. In fact, the repetition from v. 3. ἀκούσας, ὡς ἤκουσεν, seems to mark a direct continuation: Jesus received the message, made an observation upon it, and remained where he was.]

Ib. 51, 52. *That nation.* τοῦ ἔθνους. 'The nation.'

xiii. 7. *But thou shalt know hereafter.* γνώσῃ δὲ μετὰ ταῦτα. 'But thou shalt know afterwards.' Literally, 'after these things;' i. e. when I have finished what I am doing; whereas *hereafter* would seem to imply a period more remote.

xviii. 15. *Another disciple.* ὁ ἄλλος μαθητής. 'The other disciple,' viz. John, the friend of Peter. See the highly interesting note of Bishop Middleton; and compare John xx. 2, 3, 4, 8. referred to by him. It should be observed also, that in chapter xx. 2. the words, *the other disciple whom Jesus loved*, are not to be taken in close connexion, so as to imply that Peter and John were *the two* disciples whom he loved; but there must be a kind of break, as if the Evangelist had said, *the other disciple*—him I mean *whom Jesus loved*.

Field's, 1666. As early as 1647. (how much earlier, I am not aware) the Italics began to be introduced: a Bible printed by Barker in that year exhibits 'any *man*' in v. 28. but 'no *man*' in v. 29.]

Ib. 17. *Art not thou also*—*μή καὶ σὺ εἶ*—‘Art thou also’—See on chapter iv. 29. Apply the same remark to v. 25.

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## THE ACTS OF THE APOSTLES.

CHAP. IV. 9. *By what means.* *ἐν τίνι.* ‘By whom,’ or ‘through whom:’ but this *form* must be preserved on account of *ἐν τῷ ὀνόματι* and *ἐν τούτῳ* answering to it in the next verse.

[Ib. 21. *Finding nothing how they might punish them.* *μηδὲν εὐρίσκοντες τὸ πῶς κολάσωνται αὐτούς.* ‘Finding no means of punishing them.’ Dobree’s correction is, *Finding no witnesses.*]

VII. 36. *After that he had shewed.* *ποιήσας.* ‘Shewing.’ See on Luke XXIII. 46. The common translation makes the *bringing out* subsequent to the miracles in the wilderness.

Ib. 45. *That came after.* *διαδεξάμενοι.* ‘Having received by succession;’ but perhaps the reading of the margin, *having received*, may be considered sufficient. The common translation must on every account be corrected.

IX. 7. *A voice.* *τῆς φωνῆς.* ‘The voice.’

[Ib. 31. *And were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.* *οἰκοδομούμεναι καὶ πορευόμεναι τῷ φόβῳ τοῦ Κυρίου, καὶ τῇ παρακλήσει τοῦ ἁγίου πνεύματος ἐπληθύνοντο.* ‘Being edified, and walking in

the fear of the Lord; and were replenished with the comfort of the Holy Ghost.' The rendering here depends on the punctuation. I have adopted that of Griesbach, who however intimates by an asterisk, that it may be differently pointed; but such a difference of pointing would introduce a violent disruption between the two participles *οικοδομούμεναι* and *πορευόμεναι*, which, being unnecessary, it is certainly desirable to avoid.]

x. 24. *Waited for them.* ἦν προσδοκῶν αὐτούς. 'Was waiting for them.' More literal and more clear.

Ib. 36—8. "*Male versa.*" DOBREE, *Adversaria*, vol. i. p. 569. I entirely agree in the opinion so briefly expressed by my learned predecessor; and greatly lament that he has not left behind him any intimation of the manner in which he would have translated the passage.—In the present case, I will first lay before the Reader the original Greek, as I conceive it ought to be pointed, and then subjoin my own translation, followed by remarks.

Τὸν λόγον ὃν ἀπέστειλε τοῖς υἱοῖς Ἰσραὴλ, εὐ-  
αγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ, (οὗτός ἐστι  
πάντων κύριος,) ὑμεῖς οἴδατε·

τὸ γεγόμενον ῥῆμα καθ' ὅλης τῆς Ἰουδαίας, ἀρχά-  
μενον ἀπὸ τῆς Γαλιλαίας, μετὰ τὸ βάπτισμα ὃ ἐκή-  
ρυξεν Ἰωάννης·

Ἰησοῦν τὸν ἀπὸ Ναζαρέθ, ὡς ἔχρισεν αὐτὸν ὁ  
Θεός—

'The word which he sent to the children of Israel, preaching peace by Jesus Christ, (he is Lord of all,) ye know :

*Even* the matter which took place throughout all Judea, beginning from Galilee, after the baptism which John preached ;

*Concerning* Jesus of Nazareth, how God anointed him'—

In the common version a strong objection lies against the two words λόγος and ῥῆμα being rendered by the same English term, *word*, and in such a way as if the latter were a mere repetition of the former. And the rendering of τὸ γενόμενον ῥῆμα by *the word which was published*, is perhaps still more objectionable. The translation also of ἀρξάμενον, *and began*, is a needless and awkward variation from the original.

In the proposed translation, it may perhaps seem to the English reader that the words *ye know* at the end of v. 36. especially as they are separated from the rest of the sentence by the parenthesis immediately preceding, are too feeble and languid to close such a sentence in such a manner. But by the Greek reader the words ὑμεῖς οἴδατε in that position will be acknowledged to possess a peculiar and appropriate emphasis. In fact, the insertion of the nominative ὑμεῖς seems to me to make the expression too emphatic to stand, as it did before, at the beginning of the following verse. —'Ῥῆμα, properly signifying *a word*, signifies also, like the Hebrew דָּבָר, whether we call it a Hebraism or not, a *thing*, or *matter*, of which a *word* is the index: and so St Luke uses it in his gospel, i. 37. Its connexion here with γενόμενον is alone almost sufficient to determine it to that sense. [Compare Luke ii. 15. τὸ ῥῆμα τοῦτο τὸ γεγονός.]—The other

variations I have introduced, need no further explanation.

Ib. 39. *Whom they slew and hanged on a tree.* ὃν ἀνείλον κρεμάσαντες ἐπὶ ξύλου. 'Whom they hanged on a tree and slew:' or, 'whom they slew by hanging on a tree.' The singular inversion here introduced by our Translators can hardly have been any other than an oversight. Of course, when a verb with a copula is thus substituted for a participle, it ought to come in order before the other verb in the sentence.

XI. 17. *Unto us who believed.* καὶ ἡμῖν πιστεύσασιν. 'Unto us also upon our believing.' The common translation would properly require τοῖς before πιστεύσασιν. But it is not the object here to distinguish them from others by the circumstance of their believing, but to refer to the time when the Holy Ghost was given them as an evidence or fruit of their believing. See Ephes. i. 13. *In whom after that ye believed ye were sealed.*

Ib. 27. *Came.* κατήλθον. 'Came down.'

XII. 4. *After Easter.* μετὰ τὸ πάσχα. 'After the Passover.'

XIV. 6. *They were ware of it, and fled.* συνιδόντες κατέφυνγον. 'Having considered it, they fled.' If it had been an assault *meditated*, it might properly be said *they were ware of it*; but this is superfluous where it was *an assault made*. Συνιδὼν is rightly translated chap. XII. 12. as I have here corrected it. It means that they considered what was best to be done.

[XV. 14. *How God at the first did visit.* καθὼς πρῶτον ὁ Θεὸς ἐπεσκέψατο. 'How God first visited.'

It refers to the first occasion of God's visiting the Gentiles, not to his visiting them before the Jews.]

Ib. 22. *To send chosen men of their own company.* ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι. 'To choose men out of their own company and send.' Literally, 'Having chosen men from among themselves to send.' So in v. 25.

xvi. 12. *Which is the chief city of that part of Macedonia, and a colony.* ἥτις ἐστὶ πρώτη τῆς μεριδος τῆς Μακεδονίας πόλις, κολωνία. 'Which is the chief of its district, a city of Macedonia, a colony.' This is the rendering proposed by Bishop Middleton, for want of a better; and I regret that I cannot furnish a better, though certainly not satisfied with this.

Ib. 27. *He drew out.* σπασάμενος. 'Drew.' The pronoun is redundant, and the preposition needless.

xvii. 9. *Of the other.* τῶν λοιπῶν. 'Of the rest.' The former rendering is ambiguous.

Ib. 15. *Receiving.* λαβόντες. 'Having received.' The other might seem to imply that they departed *in consequence* of receiving this commandment.

Ib. 23. *Ye ignorantly worship.* ἀγνοοῦντες εὐσεβεῖτε. 'Ye worship without knowing *him*.'

xix. 2. *Whether there be any Holy Ghost.* εἰ πνεῦμα ἅγιον ἐστίν. 'Whether the Holy Ghost be *given*'—exactly as the same words are translated in John vii. 39.—The former part of this verse may be compared with what was said on chap. xi. 17.

Ib. 9. *That way.* τὴν ὁδόν. 'The way;' or, if it would not be thought too free, 'the religion.' 'The sect' might certainly be considered objectionable, as con-

veying, at least in modern language, a contemptuous idea.—I do not think our Translators have happily got over the difficulty of this expression by rendering *this way, that way*. Compare chap. ix. 2. xxiv. 22. and v. 23. of the present chapter; and see above on Matt. xv. 12. The term appears singular to us; but we must go back for it to the Old Testament, where it occurs in Psalm lxvii. 2. *that thy way may be known upon earth*; a passage, which I regret that the venerable Compilers of our Liturgy have in some measure perverted in the beautiful prayer for all conditions of men, *that thou wouldst be pleased to make thy ways known unto them*.—Perhaps if our Translators had in the first instance adhered to the literal rendering, *the way*, the apparent quaintness of it would long since have worn off.

Ib. 13. *Of the vagabond Jews, exorcists.* τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν. ‘Of the Jewish exorcists who went about *from place to place*.’ Perhaps, however, the latter words *need not* be printed in Italics.

Ib. 15. *Jesus I know, and Paul I know.* τὸν Ἰησοῦν γινώσκω, καὶ τὸν Παῦλον ἐπίσταμαι. ‘Jesus I acknowledge, and Paul I know.’ He acknowledged the power of Jesus, and knew Paul as commissioned with that power.

Ib. 24. *Silver shrines for Diana.* ναοὺς ἀργυροῦς Ἀρτεμίδος. ‘Silver shrines of Diana;’ or rather, ‘shrines of Diana in silver’—silver models of them.

Ib. 33. *And they drew Alexander out of the multitude, the Jews putting him forward.* ἐκ δὲ τοῦ

ὄχλου προεβίβασαν Ἀλέξανδρον, προβαλλόντων αὐτὸν τῶν Ἰουδαίων. ‘And they thrust Alexander forth from the multitude, the Jews pushing him forward.’ Whatever be the exact meaning of this obscure passage, one thing at least is clear, that *drew out* must be a wrong translation of προεβίβασαν. It seems probable that the Jews joined with others in the action described by this word, a partial repetition of which is presented in the following clause in order to particularize and give prominence to their part in the transaction. And it would perhaps be better to hazard a slight inelegance for the sake of greater perspicuity, by repeating the word *forward*; *thrust forward, pushing forward*.

Ib. 39. *In a lawful assembly.* ἐν τῇ ἐννόμῳ ἐκκλησίᾳ. ‘In the regular assembly.’

[XXI. 4. *And finding disciples.* καὶ ἀνευρόντες τοὺς μαθητάς. ‘And having found out the disciples.’ The article recognizes the existence of these disciples, and assumes the previous knowledge of that existence. Hence they were led to search for them: whereas the other translation would imply that they found unexpectedly and by accident, that there were disciples in the place.]

Ib. 15. *We took up our carriages.* ἀποσκευασάμενοι, or ἐπισκ. ‘We put up our baggage.’

Ib. 38. *Art not thou—οὐκ ἄρα σὺ εἶ—*‘Art thou not then’—

Ib. 39. *I am a man which am a Jew of Tarsus, a city in Cilicia.* ἐγὼ ἄνθρωπος μὲν εἰμι Ἰουδαῖος Ταρσένος τῆς Κιλικίας. ‘I am a Jew of Tarsus in Cilicia.’



The same correction should be applied to v. 3. of the next chapter. In both instances the common translation is quite encumbered with a weight of words, producing a tedious repetition: *I am—which am—city—citizen—city.*

XXII. 23. *And cast off their clothes.* καὶ ῥιπτούντων τὰ ἱμάτια. ‘And threw up their garments:’ not *cast them off*, but holding their loose garments in their hands shook them and tossed them upward.

XXIII. 27. *Should have been killed.* μέλλοντα ἀναιρεῖσθαι. ‘Was on the point of being killed.’

Ibid. *With an army.* σὺν τῷ στρατεύματι. ‘With my soldiers.’

XXIV. 22. *I will know the uttermost of your matter.* διαγνώσομαι τὰ καθ’ ὑμᾶς. ‘I will judge of the matters between you.’

Ib. 23. *A centurion.* τῷ ἑκατοντάρχη. ‘The centurion.’ All the difficulty of the expression, which is just such as to mark that conscious clearness in the Historian which nothing but truth could give, is solved by Bishop Middleton with his usual accuracy of investigation. Of the two centurions, who had been sent with Paul from Jerusalem, the one had left him at Antipatris (XXIII. 32.), the other proceeded with him to Cesarea: he therefore is THE centurion here mentioned.

XXVI. 18. *And to turn them.* τοῦ ἐπιστρέψαι. ‘That they may turn.’ The τοῦ ἐπιστρέψαι is not in the same construction with the preceding ἀνοῖξαι, *to open*, but with the following τοῦ λαβεῖν, which is properly rendered, *that they may receive*. And though ἐπιστρέψαι is strictly speaking a transitive verb, yet

its *general* usage in the New Testament, which has also the sanction of classical writers, is intransitive. See v. 20. of this chapter, Luke xxii. 32. Acts iii. 19. Soph. Trachin. 566.

Ib. 23. *And that he should be the first that should rise from the dead, and should shew light.* εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει καταγγέλλειν. ‘*And that he first by his resurrection from the dead should shew light.*’ This is in more exact conformity with the original, and also marks more clearly the reference, which I doubt not is contained in the passage, to Psalm cxviii. 27. as a striking prediction of the resurrection.

xxvii. 12. *And lieth.* βλέποντα. ‘*Looking.*’ Our Translators appear to me to have been doubly unfortunate here. In the first place, it is much better to retain the participle than to change it into a verb with a copula, as the word has nothing emphatic in it, but is merely descriptive of situation. In the next place, the word they have chosen seems very inappropriate: it leads us to expect that the Historian is about to explain in what part of the island this harbour is situated, and then we must needs be puzzled to know what middle point it is between the S. W. and N. W. whereas in fact the word describes only the *aspect* of it.

Ib. 15. *Bear up into the wind.* ἀντοφθαλμείν τῷ ἀνέμῳ. ‘*Bear up against the wind.*’

Ib. 40. *And when they had taken up the anchors, they committed themselves unto the sea.* καὶ τὰς ἀγκύρας περιελόντες εἶπον εἰς τὴν θάλασσαν. ‘*And having cut the anchors they let them go into the sea:*’ nearly

as in the margin. I can hardly agree with Dr Doddridge, that the original here is dubious. In v. 20. περιηρεῖτο is used in a sense very nearly similar.

Ib. 44. *And some on broken pieces of the ship.* οὗς δὲ ἐπὶ τινων τῶν ἀπὸ τοῦ πλοίου. ‘And others on some of the things from the ship.’ For what were the *boards*, or *planks*, but *broken pieces of the ship*? τὰ ἀπὸ πλοίου therefore must mean the articles with which the ship was laden, which were thrown out for the purpose, or scattered by the violence of the tempest.

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#### ST. PAUL’S EPISTLE TO THE ROMANS.

[CHAP. I. 17. *For therein is the righteousness of God revealed from faith to faith.* δικαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν. ‘For therein is the righteousness of God revealed, *being* by faith, unto faith.’ I understand εἰς πίστιν to be equivalent to εἰς τὸ πιστεῦσαι ἡμᾶς, to the end that we may believe, or may receive it by faith. This use of the preposition εἰς, as marking the end of an action or thing, is very common with St Paul, especially in this epistle: compare ver. 5. of this chapter, and chap. VI. 16, 19. VIII. 15. X. 10. XIII. 4, 14. From a comparison of these passages, and of the form adopted in the translation of the last of them, we may perhaps feel warranted in admitting a somewhat greater latitude in rendering the present passage, confessedly

a difficult one—‘that we may believe,’ or ‘may have faith in it.’

I need scarcely add, that I reject as entirely unsatisfactory the two more popular methods of interpreting the passage—that it is altogether by faith, or proceeding from one degree of faith to another. Lightfoot's view is a modification of this latter,—that it is from the faith of the Law to the faith of the Gospel, from faith in God to faith in Christ.]

[III. 4. *And mightest overcome when thou art judged.* καὶ νικήσης ἐν τῷ κρίνεσθαι σε. ‘And mightest overcome when thou standest in judgment.’ The Bible translation (Psalm LI. 4.) is, *when thou judgest*; and the Apostle's quotation is made exactly from the Septuagint: in which it appears more natural, and more in accordance with the original, to understand κρίνεσθαι as a middle verb, of which the proper force is, not to judge another, or to be judged by another, but to stand in judgment, or go to law, with another. 1 Corinth. vi. 1. κρίνεσθαι ἐπὶ τῶν ἀδίκων. So Eurip. Medea, 609. ὥς οὐ κρινούμαι τῶνδ' ἐσσι τὰ πλείονα. *I will not dispute.*]

[IV. 24. *If we believe.* τοῖς πιστεύουσιν. ‘Who believe.’]

v. 3. *We glory.* καυχώμεθα. ‘We rejoice.’ The Apostle has three declarations strictly connected together, however separated by space. In v. 2. *we rejoice in hope*; in v. 3. *we rejoice in tribulations*; in v. 11. *we rejoice in God*. In all these cases the original word is the same, καυχώμεθα, though in the last in the form of a participle; yet our Translators have varied

it in each case, *rejoice, glory, joy*. This is surely not conveying to an English reader the most correct idea that might be conveyed of the spirit of the original.

Ib. 7. *For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.* μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανέϊται· ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν. ‘For scarcely will one die for a righteous man: *I say, scarcely*; for perhaps for a good man one would dare even to die.’ I can propose nothing on this passage that is not vague and uncertain; and I find nothing in others to help me through the difficulty. It is remarkable that Bishop Middleton takes no notice of the Article before ἀγαθοῦ, though to me it appears to increase the difficulty not a little. It is, I think, evident that the Apostle intended the latter clause to qualify the former; in which if he had made his statement too exclusive, he would be willing so far to recede from it as to allow that for a righteous and good man some might possibly be found willing to die; but still it furnished no parallel to the love of God. I consider the ἀγαθοῦ therefore as not essentially different from the δικαίου, but expressing *the same* character by a more general term, with perhaps the Article added for the sake of emphasis.

I have translated as above on the principle, that where two successive clauses are commenced with γὰρ, the latter γὰρ has either the force of *verily*, as in chap. xv. 27. of this Epistle; or else marks something elliptical, which I have supposed to be the case here.

May I venture to propose another rendering of the latter clause? 'Perhaps indeed for a good man one would dare even to die: but God—' Something like this, I think, is the complexion which γάρ gives to a sentence in Thucydides i. 142. fin. πρὸς μὲν γὰρ ὀλίγας ἐφορούσας κὰν διακινδυνεύσειαν. *against a few indeed they might hazard—*

Ib. 12. *Have sinned.* ἥμαρτον. 'Sinned.' The other form appears to me to violate not only the literal correctness, but the strictness of the argument.

Ib. 20. *Moreover the law entered.* νόμος δὲ παρεισ-  
ῆλθεν. 'And the law entered incidentally.' I am aware that this expression will hardly suit the general simplicity of style which so admirably characterizes our authorized translation; but it is better than another, which is perhaps still more correct, *entered by the by*. Our Translators seem to have intended to express the παρὰ by *moreover*. Bishop Middleton objects to παρεισῆλθεν being applied to the law of Moses, because that, instead of *entering privily*, came in with much pomp and notoriety. But I consider the sense of it to be, that when sin had entered, the direct and obvious method would have been to introduce the gospel as its great counteraction and remedy; instead of which the law came first to answer a collateral end, viz. to aggravate the evil and make it more manifest and desperate, that men might be most effectually prepared to welcome the blessing. Thus it was an *indirect* step towards the accomplishment of God's ultimate purpose.

[VIII. 1. There is *therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.* οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. 'Now then there is no condemnation to those, who in Christ Jesus walk not after the flesh, but after the Spirit.' I do not consider the statement of this verse so direct a conclusion from the preceding argument, as the word *therefore* would represent it to be. Nor yet do I agree with Dr Doddridge in thinking that the chapters are here unhappily divided, and that the ἄρα νῦν of this verse and the ἄρα οὖν of the preceding answer to each other in the way which he supposes. Still less can I agree with those who, to uphold particular views of doctrine of one kind or another, separate this chapter entirely from the seventh, and connect it with the sixth, throwing the whole seventh chapter into an imaginary parenthesis. The connexion appears to me to be clear and forcible, and the division of the chapters to be made just where it ought to be.

The concluding words of chap. VII. *So then with the mind &c.* contain a kind of summing up of the Apostle's whole statement of his condition and experience as a believer. That condition in some points appeared to be so nearly hopeless, that it might lead to the suspicion that such a person could not be in a converted state at all: but in opposition to this the Apostle concludes, *I myself, sinful as I am, serve with the mind the law of God, but with the flesh the law*

*of sin.* The character in question being thus settled to be that of a spiritual man, another conclusion might seem to be reasonably drawn from the whole statement, which would open out a quite different part of the subject, viz. that a person described as so much under the power of corruption must be in a state of condemnation. This the Apostle takes up and replies to in the former part of the present chapter, in which he does not argue *the way of justification*, but maintains the connexion of justification and sanctification, and the certainty of salvation to those who, like himself, *walk not after the flesh but after the Spirit. There is no condemnation to them*; and the ground of their deliverance, as well as the principle of their sanctification, is just alluded to in the words, *in Christ Jesus*. This view is borne out by the arrangement here adopted, which includes the whole description of character in one clause; nor do I see how the other arrangement can be admitted without the repetition of the article τοῖς before περιπατοῦσιν.]

Ib. 3. *And for sin.* καὶ περὶ ἁμαρτίας. ‘And as a sacrifice for sin.’ Compare Hebrews x. 6, 8.

[Ib. 10. *The body is dead.* τὸ μὲν σῶμα νεκρόν. ‘The body indeed is dead.’ The common translation makes the deadness of the body to follow as a consequence of Christ being in us: and this might in a certain sense be admitted; but then the other consequence, viz. that *the Spirit is life*, must be connected with it by the copula *and*, and not by the adversative *but*. The new rendering makes the former clause a kind of concession, q. d. I grant that *the body* is still



*dead*, and so far the redemption is incomplete; (compare v. 23.) *but the Spirit*, &c.]

[Ib. 11. *But if the Spirit.* εἰ δὲ τὸ πνεῦμα. 'And if the Spirit.' This verse contains little more than an amplification of the statement of v. 10. both being introduced with the same particles εἰ δέ. The variation in the translation interferes with the clearness of the Apostle's reasoning.]

Ib. 19. *Of the creature.* τῆς κτίσεως. 'Of the creature.' So it is translated in v. 22. and for the sake of clearness and uniformity the same translation should be adopted in this verse and the two following.

ix. 18. *Therefore hath he mercy.* ἄρα οὖν ἐλεεῖ. 'So then he hath mercy'—as in v. 16.

[Ib. 22. *What if God, willing.* εἰ δὲ θέλων ὁ Θεός. 'And if God, willing.' If the common translation be retained, the insertion of *what* may be justified by John vi. 62. and the only objection to its adoption here is, that it is unnecessary. The passage appears to me to be an immediate application of the comparison in the preceding verse of the potter and the clay; and the sentence is completed in v. 30. the intermediate verses, 25—29. being in a parenthesis. The analogy between the two cases is complete. The potter, v. 21. has power to make one vessel to honour, another to dishonour: so God, v. 22—3. has the same power with regard to the vessels of wrath and the vessels of mercy. The thing formed, πλάσμα, v. 20. cannot reply against the former of it: neither can we against God, v. 30. Compare μὴ ἐρεῖ τὸ πλάσμα, and τί οὖν ἐροῦμεν;

In v. 23. the construction is defective. The Apostle seems to have supplied in his mind from the preceding verse *endured with much long-suffering*, or, *exercised the same long-suffering*—intimating that both classes deserved condemnation, and therefore needed the long-suffering of God, but that in the one case that *long-suffering* was *salvation*, and not in the other.]

XIII. 9. *For this, Thou shalt not commit adultery, .....Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying.* τὸ γάρ· Οὐ μοιχεύσεις·.....Οὐκ ἐπιθυμήσεις· καὶ εἴ τις ἑτέρα ἐντολή, ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιούται. 'For the *commandment*, Thou shalt not commit adultery,.....Thou shalt not covet; and whatever other commandment *there is*, it is all summed up in this saying.' In other words, the command not to commit adultery &c. and all the others are summed up in this. The expression, *For this*, at the beginning of the common translation, is apt to mislead the Reader; and the *too literal* rendering of εἴ τις adds to the perplexity. See on Philipp. iv. 8.

Ib. 11. *And that, knowing the time.* καὶ τοῦτο, εἰδότες τὸν καιρόν. 'And *do this as* knowing the time.'

XIV. 23. *Is damned if he eat, because he eateth not of faith.* εἰὰν φάγῃ, κατακέκριται, ὅτι οὐκ ἐκ πίστεως. 'Is condemned if he eat, because *it is* not of faith.' The former change is necessary only on account of the change which our language has undergone; the latter is made for the greater simplicity.

xvi. 9. *Urbane*. Οὐρβανόν. 'Urbanus.' Urbane is liable to be mistaken for the name of a female.

Ib. 23. *Quartus a brother*. Κούαρτος ὁ ἀδελφός. 'Quartus the brother.' If Quartus had been only *a* brother, one unknown to the Romans, why should he salute them?

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## FIRST EPISTLE TO THE CORINTHIANS.

CHAP. I. 4, 5. *By Jesus Christ; by him*. ἐν Χριστῷ 'Ιησοῦ ἐν αὐτῷ. 'In Jesus Christ; in him.' There is no sufficient reason for varying from the original. Compare Ephesians 1. 3. *With all spiritual blessings...* IN CHRIST.

II. 15. *Judgeth, is judged*. ἀνακρίνει, ἀνακρίνεται. 'Discerneth, is discerned'—as in the margin, and in the preceding verse.

[III. 12. *Now if any man*. εἰ δέ τις. 'But if any man.' The common translation, whatever may have been the reason for adopting it, injures the perspicuity of the argument, which requires an opposition between this verse and the preceding. The Apostle speaks of himself as having laid the foundation of the Corinthian church by preaching Christ to them; and then cautions the other teachers how they built on the foundation thus laid. For, says he, as to the foundation itself, I have no fear about that—*no man can lay any other*, and you are too well taught to endure any other, *than that which is laid already, which is*

*Christ Jesus: but with regard to those who build upon this foundation, the teachers who come into the church thus planted, if any man build &c.]*

[Ib. 15. *By fire.* διὰ πυρός. ‘Through fire’—having been himself in a degree of jeopardy, from which he has scarcely escaped. See the note on 1 Peter III. 20.]

[Ib. 17. *If any man defile the temple of God.* εἰ τις τὸν ναὸν τοῦ Θεοῦ φθείρει. ‘If any man destroy the temple of God,’ as in the margin. The φθείρει and φθερεῖ are evidently opposed to each other in the same sense. And *the temple of God*, which is the church, is not so much *defiled*, as *destroyed* and *overthrown*, by false doctrine.]

[IV. 6. *Not to think of men above that which is written.* τὸ μὴ ὑπὲρ ὃ γέγραπται φρονεῖν. ‘Not to be wise above that which is written.’ Even if φρονεῖν, used by itself, could bear the sense assigned to it in the common translation, *to think of men*, it would not be easy to understand how that sense could suit the passage. With regard to the question, whether the Apostle’s admonition is directed to the false teachers or their disciples, the words immediately following in this verse seem to make it clear, that however the former may be glanced at, the direct address is exclusively to the latter. Why then are they cautioned against the conceit of superior wisdom? Just because it was the arrogant pretension to such superior wisdom which led them to despise “the old ways” of the Apostle’s teaching, and to “glory” in their false apostles. Hence he speaks of their being *puffed up*

for one against another; and in the preceding chapter, vv. 18, seqq. the censure of vain and conceited pretension to wisdom appears to be directed at least as much against the disciples of error as against their seducers.]

[Ib. 17. *My ways which be in Christ.* τὰς ὁδούς μου τὰς ἐν Χριστῷ. 'My ways in Christ.' The second τὰς is added merely to define the ways mentioned, and need not be expressed in English. It might have been either τὰς ἐν Χριστῷ ὁδούς μου, or τὰς ὁδούς μου τὰς ἐν Χ. just as if an adjective had been employed, e. g. εὐθείας, the form would have been either τὰς εὐθείας ὁδούς, or τὰς ὁδούς τὰς εὐθείας. The spirit of this remark might also be applied to 1 Timothy I. 4, 14.]

v. 1. *Is not so much as named among the Gentiles.* οὐδὲ ἐν τοῖς ἔθνεσιν ὀνομάζεται. 'Is not named even among the Gentiles.'

Ib. 9. *I wrote unto you in an epistle.* ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ. 'I have written unto you in my epistle.' I entirely acquiesce in the opinion so ably stated by Bishop Middleton, that the Apostle is speaking of his present epistle, not of a former one. Ἐγραψα, both in the 9th and 11th verses, might be rendered, I think, with equal accuracy, *I write*; but at all events it must be rendered the same way in both verses, and that must be, not *I wrote*, but *I have written*, or *I write*. The Greek and Latin writers, more accurately than ourselves perhaps, express this action in a past tense, because it will be a past action when it is presented to the mind of the reader. So Thucydides I. 23.

prop. fin. says, *προέγραψα πρῶτον*, what he is going to write immediately after; and what we express, *I write this from Rome*, is *Dabam Romæ*.—But there is a further difficulty in the *νυνὶ* of v. 11. which seems to be opposed to what he had written before. But I conceive that the word is not there used in reference to time; but in a sense similar to the very common one in which it occurs in Hebrews xi. 16. *νυνὶ δὲ κρείττονος ὀρέγονται*, with which compare Demosth. de Cor. p. 271, 20. *νῦν δὲ ὑμεῖς στρεβλώσαντες*, etc. where instead of meaning *at this present time*, it means evidently *as the case really turned out*: and a similar interpretation is given of the word by Professor Dobree in his *Adversaria*, vol. i. p. 28. on Herodot. ii. 146. Upon this principle *νυνὶ δὲ ἔγραψα* will signify, *But what I really mean by writing thus, is*—so that it will be an explanation of, and not an opposition to, the *ἔγραψα* of v. 9. Compare Philem. 19, 21.

vi. 15. *Shall I then take the members of Christ, and make them*—*ἄρας οὖν τὰ μέλη τοῦ Χριστοῦ, ποιήσω*—‘*Shall I then make the members of Christ*’—For *ἄρας* Valckenær adopts the reading of many MSS. *ἄρα*. The common translation does not read amiss in the English, but the *ἄρας* in the Greek is certainly uncouth.

vii. 11. *But and if she depart*. *ἐὰν δὲ καὶ χωρισθῇ*. ‘*But if also she be separated*.’ The same with *χωρισθῆναι* in the preceding verse. I suppose our Translators intended *depart* here in its old sense for *part*; of which usage there is, I believe, a remnant, now obliterated, in our marriage-service: *till death us*

*do part. Qu. depart?*—See however the authorized translation of Philem. 15.

Ib. 18. *And if he be pleased to dwell with her, let her not leave him.* καὶ αὐτὸς συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφίέτω αὐτόν. 'If he be pleased to dwell with her, let her not put him away.' Ἀφίέτω is the same word that is used in the two preceding verses, and there is no objection to retaining the same translation. In the former clause our Translators have inserted *if* in order to adhere in a manner to a construction which has a little harshness in the original, but can hardly be retained in our language. I have endeavoured to obviate the difficulty by changing *and* into *if*. Both clauses in fact contain an hypothesis: If a woman have an unbelieving husband, and if he be pleased to dwell with her. But in the former clause the hypothesis is put in a different form, *the woman which hath*, etc. and as the relative *which* cannot be the nominative of the second clause, the other form of hypothesis must be introduced, which can only be done by changing *and* into *if*.

ix. 17. *A dispensation of the gospel is committed unto me.* οἰκονομίαν πεπίστευμαι. 'I have a stewardship committed unto me'—which therefore I must fulfil, whether willingly or not, as a matter of duty. Compare chap. iv. 1, 2.

[Ib. 23. *That I might be partaker thereof with you.* ἵνα συγκοινωνὸς αὐτοῦ γένωμαι. 'That I may be a partaker with it'—i. e. a sharer in those triumphs which it accomplishes in the conversion and salvation of sinners by my instrumentality. It is altogether a mistake to suppose that in such a construction the

dative is necessarily required instead of the genitive: compare Romans viii. 17. 1 Corinth. iii. 9. (with which 2 Cor. vi. 1.) Ephes. ii. 19. Revel. xix. 10. &c. and in classical writers, to take one example out of many, Herodot. ii. 134. *σύνδουλος Αἰσώπου*.]

Ib. 25. See on 2 Tim. ii. 5.

x. 29. *But of the other.* ἀλλὰ τὴν τοῦ ἑτέρου. ‘But that of the other.’ In the common translation τὴν is omitted. [In the early editions it is printed ‘of the others.’ Did our Translators intend to print it, ‘but the other’s?’ The apostrophe in such cases is usually omitted by them.]

xi. 23. *For I have received.* ἐγὼ γὰρ παρέλαβον. ‘For I received.’ It is clear that the sense is injured by the deviation from the proper tense.

xii. 2. *Unto these dumb idols.* πρὸς τὰ εἰδωλα τὰ ἄφωνα. ‘Unto dumb idols.’ If *these*, what? and if it be asked, what is the force of the Articles according to the new translation? I answer, they are properly inserted to denote a *class*—idols in general. See Middleton, p. 57. Part i. ch. iii. sect. ii. § 2.

xiv. 25. *In you.* ἐν ὑμῖν. ‘Among you.’

Ib. 29. *Let the other judge.* οἱ ἄλλοι διακρινέτωσαν. ‘Let the rest judge.’ The word *other* may be mistaken for the singular number, and so create obscurity.

Ib. 33. *God is not the author of confusion.* οὐ γὰρ ἐστὶν ἀκαταστασίας ὁ Θεός. ‘God is not *the* God of confusion.’ The form of the sentence is similar to Luke xx. 38. Θεὸς οὐκ ἔστι νεκρῶν, and it seems better to repeat Θεός before ἀκαταστασίας, than to *supply* another word.



xv. 1, 2. To say, as it is in our translation, *I declare unto you the gospel which I preached unto you*, seems to be an assertion little better than gratuitous. The construction of the passage, by mistaking which our Translators have made strange confusion in v. 2. is well explained by Professor Dobree, *Advers.* vol. i. p. 571. γνωρίζω τὸ εὐαγγέλιον τίνι λόγῳ εὐηγγελισάμην—a common Greek idiom for γνωρίζω τίνι λόγῳ εὐηγγελισάμην τὸ εὐαγγέλιον. With this he properly compares Galat. i. 11. According to this view the Greek must be printed as follows:

Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν, (ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἐστήκατε, δι' οὗ καὶ σώζεσθε,)

τίνι λόγῳ εὐηγγελισάμην ὑμῖν, εἰ κατέχετε, ἐκτὸς εἰ μὴ εἰκῇ ἐπιστεύσατε.

‘Moreover, brethren, I certify you *concerning* the gospel which I preached unto you, (which also ye received, and wherein ye stand, and by which ye are saved,)

With what declaration (or, with what manner of discourse) I preached *it* to you, if ye remember, unless ye believed lightly.’

Here again I think our Translators have greatly perplexed the passage by twice inserting the word *have*. Dr Doddridge, following the authorized translation in connecting εἰ κατέχετε with σώζεσθε, judged naturally enough that κατέχετε should be differently translated.—In the above translation I have inserted *concerning* in the first verse, merely because in so

long a sentence, and especially with the repetition of *preached* after the parenthesis, it would have been very inconvenient to take the more usual order: besides which, I could not separate *εἰ κατέχετε*, etc. from *τίνι λόγῳ εὐηγ. ὑμῖν*. I understand the *λόγος*, *declaration*, to refer to what follows about the great facts of Christ's death and resurrection, more especially the latter. In the concluding words the Apostle testifies that they *did* believe on his preaching, and assumes that they remembered the main topics of his preaching, unless they believed *lightly*, i.e. at random, without sufficiently attending to the things brought before them, or, as Dobree paraphrases it, *from mere caprice*.

[Ib. 24. *To God, even the Father.* τῷ Θεῷ καὶ πατρί. 'To God the Father.' 'Ο Θεὸς καὶ πατήρ is a form of expression very frequently used by the Apostle to designate the first Person of the Trinity. See Coloss. II. 2. III. 17. Also James I. 27. III. 9. The same expression also occurs followed by *ἡμῶν*, as Galat. I. 4. and frequently by τοῦ Κυρίου Ἰησοῦ Χριστοῦ, as Romans xv. 6., 2 Corinth. I. 3. XI. 31., Ephes. I. 3., 1 Peter I. 3. In these passages our Translators have adopted different modes of rendering, where, next to accuracy, uniformity was at least desirable. A form of speech so obviously connected with a doctrine of vital importance may well be considered entitled to a brief investigation.

It is to be borne in mind that in all these examples only one Article is employed: ὁ Θεὸς καὶ πατήρ, not καὶ ὁ πατήρ from which the conclusion naturally

follows, that only one and the same person is designated, and also that the former term Θεός defines his nature, and the latter πατήρ his person. The question then is, how this may be most accurately expressed in conformity with the idiom of our language. It is clear, I think, that καὶ is to be taken as a direct copula, linking together the two parts of the designation; and therefore is not to be rendered *even*, as is sometimes done by our Translators. (See note on Coloss. II. 2.) If again it be expressed by *and*, it either gives the appearance of *two* persons being intended (as in Coloss. III. 17. *giving thanks to God and the Father*), or, where a genitive follows, makes it dependent on both the preceding nouns—one *God of all*, and one *Father of all* (Ephes. IV. 6. compare 1 Corinth. VIII. 6.) *the God of our Lord Jesus Christ*, and *the Father of our Lord Jesus Christ*. This form of expression, *the God of our Lord Jesus Christ*, our Translators have shewn a disinclination to adopt, by occasionally substituting for it, *God even the Father*, &c. though in Ephes. I. 17. we meet with an insulated example of it.

Now, if it be agreed that the expression ὁ Θεός καὶ πατήρ (literally, *the God and Father*) is tantamount to, *He who is both God and the Father*, this will be accurately represented in English by, *God the Father*—whether a genitive follow, or not. Nor need it be objected, that καὶ, which is expressed in the original, is omitted in the translation, because its great use seems to be so to connect Θεός and πατήρ together, as to carry on the force of the Article ὁ from the one to the other; an equivalent for which is provided in the

English by inserting the definite Article before the latter substantive\*.]

Ib. ib. *When he shall have put down all rule.* ὅταν καταργήσῃ πᾶσαν ἀρχήν. ‘When he shall have destroyed all dominion.’ It introduces a strange ambiguity into the passage to render καταργήσῃ here and καταργεῖται in v. 26. by different English words.

xvi. 2. *As God hath prospered him.* ὁ τι ἀν εὐοδῶται. ‘According as he prospereth.’ Compare 3d Epistle of John, v. 2.

Ib. 5. *When I shall pass through Macedonia ; for I do pass through Macedonia.* ὅταν Μακεδονίαν διέλθω· Μακεδονίαν γὰρ διέρχομαι. ‘When I have passed through Macedonia ; for I am passing through Macedonia.’ One would at least suppose from the common translation, that Corinth was in Macedonia, and that St Paul meant to visit them in his circuit through that country. I have given the exact sense of διέλθω, *when I have passed*, when I have done passing, when I have finished my circuit. Compare Demosth. Mid. p. 525, 12. ὅταν μὲν τιθῇσθε, ... ἐπειδὴν δὲ θῇσθε· *but when you HAVE made them—*

[If however we follow the more generally received, and apparently probable, hypothesis, that this Epistle was written from Ephesus, (see especially v. 19.) διέρχομαι must be understood in the sense of ‘I am intending to pass’—as we familiarly say, I am going through such a place, for, I mean to go through.]

\* Since writing the above note, I am gratified to find, that the rendering which it recommends is adopted by the venerable Tyndal in his translation, 1526.

## SECOND EPISTLE TO THE CORINTHIANS.

CHAP. II. 17. *For we are not as many, who corrupt*—οὐ γὰρ ἐσμεν, ὡς οἱ πολλοί, καπηλεύοντες—  
 ‘For we do not, like many (or, most), corrupt.—If καπηλεύοντες were intended to be joined with πολλοί, the Article could scarcely be omitted before it; whereas joined with ἐσμεν it is equivalent to καπηλεύομεν, and so corresponds closely with λαλοῦμεν following.

III. 6. *Who also hath made us able ministers.* ὃς καὶ ἱκάνωσεν ἡμᾶς διακόνους. ‘Who also hath fitted us to be ministers.’

Ib. 7. *The ministration of death, written and engraven in stones.* ἡ διακονία τοῦ θανάτου ἐν γράμμασιν, ἐντετυπωμένη ἐν λίθοις. ‘The ministration of death by the letter, engraven in stones.’

Ib. 17. *Now the Lord is that Spirit.* ὁ δὲ Κύριος τὸ πνεῦμά ἐστιν. ‘Now the Lord is the Spirit.’ I am utterly at a loss to imagine what sense our Translators meant to attach to the passage, in adopting the strange and inaccurate rendering, *that Spirit*. Preserving the plain literal translation, the sense obviously is, *The Lord* whom I speak of (see v. 16.) *is the Spirit*; or, as it is excellently paraphrased by Professor Dobree, *Quum loquor de Judæis AD DOMINUM convertendis, intelligo, A LITERA AD SPIRITUM*. It is objected, that the Apostle would hardly have mentioned the person of the Holy Spirit as opposed to the letter of the Mosaic law; but do we not turn to the Holy Spirit, when we are brought under the influence of his teaching, and enabled by it to

receive the spiritual power of the doctrine instead of the dead and killing letter? What our Lord says in John vi. 63. is not unlike this: τὸ πνεῦμά ἐστι τὸ ζωοποιοῦν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν.

[The common method of interpreting the passage, viz. that the Lord Jesus is the animating Spirit of the Old Testament, appears to me not only to be a mere slurring over of the sense, but to be liable to the fatal objection, that "the Spirit" in the former clause of the verse must be the same with "the Spirit of the Lord" in the latter, in which there is no ambiguity.]

[Ib. 18. *But we all with open face beholding as in a glass the glory of the Lord.* ἡμεῖς δὲ πάντες ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν Κυρίου κατοπτριζόμενοι. 'And we all with unveiled face reflecting as a glass the glory of the Lord.' This differs from Mac-knight's rendering only in the substitution of *and* for *for*, and 'a glass' for 'mirrors,' the latter of which I adopt as more simple. If the other expression however be preferred as more strictly accurate, it should still be, I think, 'as a mirror,' in the singular.—Let us now look to the sense. Moses, (Exod. xxxiv. 30, 33.) when he came down from the mount, reflected in the shining skin of his face 'the glory of the Lord,' with whom he had been communing, so brightly, that the children of Israel could not look upon him; and therefore he put a veil upon his face. But we, says the Apostle, v. 13. are "not as Moses, which put a veil over his face:" that veil was an emblem of the obscurity of his dispensation; but we, having such a hope, "use great plainness of speech." And then, after

some important and instructive remarks on the subject of this veil in reference to the Jews, he concludes, "We all," meaning *perhaps* all Christians and not ministers only, "reflect the glory of the Lord with our face unveiled," intimating that the "veil is done away in Christ," and there is no remaining obscurity to be shadowed forth by it.]

[Ibid. *Even as by the Spirit of the Lord.* καθάπερ ἀπὸ Κυρίου πνεύματος. 'Even as by the Lord, the Spirit.' The marginal translation is, 'Of the Lord, the Spirit'\*—where *of* seems to be either a mistake for *by*, or used nearly in the same sense. The translation now proposed is not without difficulty; but neither is any other. It would seem to require ἀπὸ Κυρίου τοῦ πνεύματος, "in like manner as the Article is always inserted in Κύριος ὁ Θεός." (Middleton.) But on the other hand, 'the Spirit of the Lord' in the New Testament is uniformly πνεῦμα (or τὸ πνεῦμα) Κυρίου, and this order we should especially expect to be retained in a passage like the present, where an inversion would involve so serious an ambiguity.

I am determined in favour of the proposed translation by the sense of the passage. Understanding the preceding verse as above explained, the present falls in with that view by referring the effects here stated to the same divine agent, "the Lord the Spirit."]

[IV. 8. We are *troubled*, we are *perplexed*. θλιβόμενοι, ἀπορούμενοι. 'Being troubled, perplexed.'

\* Bishop Middleton in loc. says that the reading of the margin is, *by the Lord of the Spirit*. This, I suppose, is a mere misprint for the marginal reading given above.

The participles are closely connected with ἔχομεν in v. 7. and the different clauses furnish so many illustrations of the sentiment expressed in “earthen vessels.”]

Ib. 13. *We having.* ἔχοντες δέ. ‘But having.’ The particle, which is omitted in the common version, forms an important connexion with the preceding verse.

v. 1. *If our earthly house of this tabernacle were dissolved.* εἰ ἂν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκηνοῦ καταλυθῇ. ‘If the earthly house of our tabernacle be dissolved.’

Ib. 3. *If so be that being clothed.* εἴ γε καὶ ἐνδυσάμενοι. ‘Since being clothed *with it*.’ Literally, ‘having put *it* on.’

Ib. 6. *Whilst we are at home in the body.* ἐνδημούντες ἐν τῷ σώματι. ‘Whilst we are present in the body.’ I am sensible that my alteration here is far from being an improvement in this particular clause: the phrase *being at home* expresses the original word much better than that I have substituted for it; and I do not object to it, as some do, on the ground of its implying a *permanent* habitation, for an inn or a lodging is our home while we occupy it. But a translator must look at the whole passage, v. 6—9. and I do not perceive that the beautiful antithesis of ἐκδημεῖν and ἐνδημεῖν can be conveniently preserved by adhering to the expression, *to be at home*. And it is evidently desirable to retain the same idea all through. [A middle course, however, might be adopted, viz. to retain the present translation of ἐνδημεῖν in v. 6. and adopt it also in v. 8. *to be at home with the Lord*, (and so far uniformity would be attained in regard to the word



ἐνδουμῆιν, though still the other rendering must be admitted in v. 9. *present*,) but to express the sense of ἐκδουμῆιν as it now is, *be absent*.]

Ib. 15. *Then were all dead.* ἄρα οἱ πάντες ἀπέθανον. 'Then all died.' Our Translators by their rendering of the last word intended of course to refer to that spiritual death, out of which the death of Christ was designed to deliver us. And doubtless the consideration of the greatness of the ruin out of which we are delivered furnishes a powerful argument for our living under the constraining influences of the love of Christ. But there are strong objections to this view of the passage: (1.) It involves a strange confusion of terms. The same Greek word ἀπέθανον has two very different senses in the English: *one died* naturally; *all were dead* spiritually. There is no parallel between the two; for those who *were* already *dead*, could not die in the same sense in which they were dead. (2.) When the Apostle does speak of persons as having been in this state of spiritual death, he expresses it by a periphrasis, such as νεκρὸς ὢν, Ephes. II. 1. Coloss. II. 13. (3.) And above all, ἀπέθανον cannot by any possibility signify *was dead*. ἀποθνήσκω, *I die*; ἀπέθανον, *I did die* or *AM dead*, as in Coloss. III. 3. *Ye are dead*. A person who has passed through the act of dying, *is* dead.—The use of ἀπέθανον in Luke VIII. 53. *she was dead*, does not at all militate against this, as the *proper* translation of the word there would be *is dead*, but the difference of idiom between the Greek and English languages requires the change of tense, as in John XI.

13. ἔδοξαν ὅτι—λέγει. Compare also v. 14. of that chapter. I conclude, then, that the old translation is untenable.

To the new translation, as a *translation*, no objection can possibly be made: the difficulty in the way of its adoption will be the sense it brings out of the passage. The argument, then, which it presents is this: All believers died with Christ, and are made conformable to his death and spiritually partakers of it: (Galat. II. 20.) but, as having died with him, they also rose with him: (Romans VI. 5.) and thus living a spiritual life by virtue of his death and resurrection, they do not live to themselves, but to Christ. In this way “the love of Christ constrains” them.—The whole subject is more fully opened in Romans VI. 1—11.

VII. 8. *With a letter.* ἐν τῇ ἐπιστολῇ. ‘By my letter’—viz. the 1st Epistle to the Corinthians.

Ibid. *The same Epistle.* ἡ ἐπιστολὴ ἐκείνη. ‘That letter.’ Why should it be *letter* at the beginning of the verse, and *epistle* at the end?

Ib. 11. *For behold this self-same thing, that ye sorrowed...* ἰδὸν γὰρ, αὐτὸ τοῦτο τὸ λυπηθῆναι ὑμᾶς. ‘For behold, this very circumstance of your having sorrowed’—

Ibid. *In this matter.* ἐν τῷ πράγματι. ‘In the matter.’ See on Matthew xv. 12.

[VIII. 1. *We do you to wit of.* γνωρίζομεν ὑμῖν. ‘We certify you of,’ or ‘We declare unto you.’ The same word as in 1 Corinth. xv. 1.]

[Ib. 8. *But by occasion of the forwardness of others, and to prove the sincerity of your love.* ἀλλὰ διὰ τῆς

ἐτέρων σπουδῆς καὶ τὸ τῆς ὑμετέρας ἀγάπης γνήσιον δοκιμάζων. ‘But by the forwardness of others to prove the sincerity of your love also.’ It is clear that διὰ τῆς σπουδῆς is dependent on δοκιμάζων, and the force of καὶ is to mark more strongly the opposition between ἐτέρων and ὑμετέρας—of yours as well as theirs.]

ix. 5. *Whereof ye had notice before.* τὴν προκατηγγελεμένην. ‘Whereof notice hath been given before’—i. e. I think, given *by* the Corinthians, not *to* them. They had announced their readiness to make the contribution. It is, however, doubtful.

x. 6. *And having in a readiness.* καὶ ἐν ἐτοιμίᾳ ἔχοντες. ‘And being ready.’ The common translation is strange indeed. The expression of the original is, it must be confessed, an uncommon form; but it is evidently equivalent to ἐτοιμῶς ἔχοντες, which again is equivalent to ἐτοιμοὶ ὄντες, as our Translators have rightly understood it in Acts xxi. 13. and in chap. xii. 14. of this Epistle.—[The verb ἔχω in the sense of *sum* is generally connected with an adverb, to which it is clear that the adjective with a preposition nearly approximates. Instances however are not wanting, in which it is found joined with a preposition and substantive: Eurip. Suppl. 164. ἐν μὲν αἰσχύναῖς ἔχω. with which Dobree compares Bacch. 89. ἔχουσ’ ἐν... ἀνάγκαισι.]

Ib. 9. *That I may not seem.* ἵνα δὲ μὴ δόξω. ‘But, that I may not seem’—Griesbach indeed omits the δὲ, which to me appears necessary to the sense; especially if we arrange the passage, as I think it clearly ought to be arranged with Griesbach, viz. putting a

colon, or rather a comma, at the end of v. 9. and then including v. 10. in a parenthesis, that the connexion may be: *But, that I may not seem as if I would terrify you by letters, [my letters, it should be,] (For his letters, say they, &c.) Let such an one, &c.*—The common translation and arrangement makes an awkward connexion between the 9th verse and the 8th.

[Ib. 10. *Say they.* φησι. ‘Saith one.’ There is an evident reference to the singular number in the ὁ τοιοῦτος of the next verse.]

XII. 2, 3. *I knew.* οἶδα. ‘I know of,’ or ‘I know.’ Not only has οἶδα never a past sense; but it was beside the Apostle’s purpose to mention his having formerly known such a person: he rather refers to his present knowledge of him, intimating that he could mention him, if he deemed it expedient to disclose the whole.

Ib. 4. *It is not lawful.* οὐκ ἐξόρ. ‘It is not possible,’ as in the margin.

Ib. 18. *A brother.* τὸν ἀδελφόν. ‘The brother.’ See chap. VIII. 18, 22.

XIII. 3. *Of Christ speaking in me, which to you-ward is not weak.* τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ, ὃς εἰς ὑμᾶς οὐκ ἄσθενεῖ. ‘Of Christ speaking by me, who is not weak towards you.’ The *which* is ambiguous; and the words *towards you* are better placed after *is not weak*, that they may be less emphatic, the opposition of the two clauses lying in ἄσθενεῖ and δυνατεῖ.

## THE EPISTLE TO THE GALATIANS.

CHAP. I. 10. *For do I now persuade men, or God? or do I seek to please men?* ἄρτι γὰρ ἀνθρώπους πείθω, ἢ τὸν Θεόν; ἢ ζητῶ ἀνθρώποις ἀρέσκειν; ‘For am I now seeking the favour of men, or of God? or am I aiming to please men?’ The word πείθω seems to be here used in the same sense as in Acts XII. 20. *having persuaded Blastus, having made him their friend*, as pointed out by Dr Doddridge, though his other examples are, I think, less to the purpose. The change I have made in the translation removes the obscurity and ambiguity of the passage.

II. 2. *And communicated unto them that Gospel which I preach among the Gentiles, but privately to them which were of reputation.* καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσι, κατ’ ἰδίαν δὲ τοῖς δοκοῦσι. ‘And communicated unto them the gospel which I preach among the Gentiles, but privately to those who were high in reputation’—i. e. publicly to the whole Church, and privately, in a private conference, to the leading Apostles.—The alterations here proposed are unimportant in themselves; but they are in a measure necessary to clear the way for what follows, “in which are some things hard to be understood” in the original, but in our common translation, I think, unintelligible.—Upon the present verse, then, we are to observe, that two important words, ἀνεθέμην and τοῖς δοκοῦσι, will occur again, and it is desirable to settle them in some way of rendering which may be conveniently preserved throughout. The former has occurred

already in chap. i. 16. The latter occurs twice in v. 6. and once in v. 9. with some variation; but in vv. 2. and 6. οἱ δοκοῦντες used absolutely bears the same sense as οἱ δοκοῦντες εἶναί τι, and the phrase is so used in classical writers, ex. gr. Eurip. Hec. 295. In all the three verses we are clearly to understand it of Peter, James, and John, who are specified in v. 9.—From the concluding words of v. 2. it is evident that St Paul's object in his conference with the other Apostles was to satisfy his own mind, and especially theirs, that the gospel which he preached was the true gospel of Jesus Christ; because otherwise he would have *run in vain*.

Ib. 3—4. *But neither Titus, who was with me, being a Greek, was compelled to be circumcised: And that because of false brethren unawares brought in, who came in privily to spy out our liberty.* ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἕλλην ὦν, ἡναγκάσθη περιτμηθῆναι διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες παρεισῆλθον κατασκοπεῖσαι τὴν ἐλευθερίαν ἡμῶν. 'But neither Titus, who was with me, being a Greek, was under any necessity to be circumcised, But *only* because of the false brethren who were insidiously brought in, who came in privily to spy out our liberty:' i. e. there was no necessity for his being circumcised, except that pretended necessity which was set up by these false brethren. I have inserted *only* to make the sense clearer; but perhaps *except* might be substituted for *but*, and *only* omitted.

Now, with respect to the authorized translation, I profess not to understand it. Griesbach seems inclined to alter the text, and connect the beginning of v. 4. with

v. 5. as if it were τοῖς ψευδαδέλφοις. Doddridge and Dobree agree in understanding v. 4. as assigning a reason why Paul would not have Titus circumcised; “ne Judaizantibus istis morem gererem.” In my view his opposition to these false teachers does not commence till v. 5. and in v. 4. he states the only shadow of reason there was for it, which he afterwards says he would not yield to. *Unawares brought in* can hardly be admitted as the correct translation.

Ib. 6. *But of those who seemed to be somewhat, whatsoever they were, it maketh no matter to me: God accepteth no man's person: for they who seemed to be somewhat in conference added nothing to me.*—I subjoin the original with what I conceive to be the proper marks of punctuation: ἀπὸ δὲ τῶν δοκούντων εἶναί τι, (ὅποιοί ποτε ἦσαν, οὐδέν μοι διαφέρει πρόσωπον Θεοῦ ἀνθρώπου οὐ λαμβάνει,) ἐμοὶ γὰρ οἱ δοκοῦντες οὐδέν προσanéθεντο. ‘But of those who were high in reputation, (whatsoever they were, it maketh no matter to me; God accepteth no man's person,) those, I say, who were high in reputation communicated nothing new to me.’

*Of those who were high in reputation.]* I have deviated from the common translation for the reason stated on v. 2. but I have retained the same form with regard to ἀπὸ, which might have been rendered more correctly, *on the part of those*.—But two things seem to me clear; first, that it is itself an irregular sentence, the writer having begun with one form, and concluded with another: we should have expected, *on the part of* &c. *nothing new was communicated to me.* Next, that

the insertion of the parenthesis was the occasion of this variation, and that then οἱ δοκοῦντες is the repetition of ἀπὸ τῶν δοκούντων in accordance with the altered form of the sentence. Such an anomalous construction is quite in St Paul's manner, and is entirely consistent with the practice of classical writers.

*Whatsoever they were, &c.*] The object of this parenthesis, which makes such strange confusion with the common punctuation, is to preclude the idea of his having bowed to the authority even of the chief of the Apostles. He had received his gospel from God independently of them (chap. i. 12.); and when he compared it with theirs, the identity resulting was a striking evidence of its truth and divine origin.

*Those, I say*] When in a sentence of this irregular form the leading idea is repeated after an interruption of the regular train of thought, δὲ or γὰρ is generally inserted in classical writers with the repeated words. In such a case γὰρ has nearly the force of *verily* (see on Rom v. 7.): I have here expressed it by *I say*.

*Communicated nothing new to me*] Common translation, *in conference added nothing to me*. If it had been, *added nothing to my gospel*, it would have been at least intelligible, which, I apprehend, in its present form it is not. Now, in v. 2. ἀνεθέμην is properly rendered *communicated*; and therefore προσανέθεντο here is, *communicated in addition*. (In chap. i. 16. unless the πρὸς in προσανέθεμην be redundant, it must signify, that having received his commission from God he did not, *in addition to that*, communicate with flesh and blood.) In the present passage we gain great advantage by



preserving uniformity, because it keeps up the connexion with the ἀνεθέμην of v. 2. He communicated his gospel to them, that they might be satisfied of its being the true and full gospel; and if there had been any thing wrong or defective in it, they would have communicated to him whatever was necessary to correct or supply it. But they *communicated nothing new*: they set to it the seal of their testimony, that it was the gospel which they themselves preached.

Ib. 7—9. It is evident in these verses that ἰδόντες and γνόντες are connected together, and that both are in concord with Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης. But by interposing the nominatives *between the two* participles, whereas in the original they come, correctly enough, after both, our Translators have broken off this connexion, and introduced confusion. I would correct and arrange as follows:

‘But contrariwise, when James and Cephas and John, who were reputed to be pillars, saw that the gospel of the uncircumcision was committed unto me, as *that* of the circumcision was to Peter; (For he that wrought——toward the Gentiles;) And when they perceived the grace that was given unto me, they gave, &c.’

Ib. 20. *Nevertheless I live, yet not I.* ζῶ δὲ οὐκέτι ἐγώ. ‘And I no longer live.’ The difference between these two translations is considerable, and I do not deny that there is something to be said in favour of the old one, because it may seem that, admitting the new way, the Apostle would not have separated the οὐκ and the δέ. I cannot however think that his

intention was to make the broad statement, *nevertheless I live*, and then to modify it, as our translation does.

III. 22. *That the promise by faith of Jesus Christ might be given to them that believe.* ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσι. 'That the promise may be given to believers by faith in Jesus Christ.' The common order connects ἐκ πίστεως, &c. with ἡ ἐπαγγελία, as if it were ἡ ἐκ πίστεως. The words *by faith in Jesus Christ* appear to me to mark the *way* in which the fulfilment of the promise is to be obtained.

IV. 20. *I desire.* ἤθελον δέ. 'I could wish'—like *ἡνύχουμην* in Romans ix. 3. In strictness it ought to be, 'I could wish however;' but perhaps upon the whole it may be considered better to pass over δέ as redundant.

V. 12. *Which trouble you.* οἱ ἀναστατοῦντες ὑμᾶς. 'Who unsettle you.' Not the same word which is translated *trouble* in v. 10.

VI. 14. *By whom.* δι' οὗ. 'By which,' or, as in the margin, 'whereby.' It is much more simple to make *σταυρῷ* the antecedent, than *Χριστοῦ*.

## THE EPISTLE TO THE EPHESIANS.

[CHAP. I. 1. *To the saints which are at Ephesus, and to the faithful in Christ Jesus.* τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ. 'To

the saints and faithful in Christ Jesus, which are in Ephesus.']

[Ib. 13. *In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise.* ἐν ᾧ καὶ ὑμεῖς, ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ. 'In whom ye also, having heard the word of truth, the gospel of your salvation, and believed on him, were sealed with the holy Spirit of promise.' There can be no doubt, I think, that our Translators have enervated the sense of the passage by dividing it into two finite sentences. I consider it also clear, that the latter ἐν ᾧ is little more than a repetition of the former; yet so, that while the former refers immediately to ἐσφραγίσθητε (in whom ye were sealed), the latter has a joint reference to both the words, πιστεύσαντες and ἐσφραγίσθητε, with which it stands connected. If this view is correct, it will not be considered too great a liberty to express the latter ἐν ᾧ as I have done, 'Having believed in him.']

II. 15—6. *For to make in himself of twain one new man, so making peace; and that he might reconcile—*ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἓνα καινὸν ἄνθρωπον, ποιῶν εἰρήνην καὶ ἀποκαταλλάξῃ—'That he might make in himself of twain one new man, so making peace; And might reconcile—'

Ib. 17. *And came and preached.* καὶ ἔλθὼν εὐηγγελίσατο. 'And he came and preached.' It is a new

sentence resumed from v. 14. *He is our peace*, and cannot be connected in the same sentence with v. 16.

III. 8. *That I should preach.* εὐαγγελίσασθαι. 'To preach.' The change is proposed only that it may harmonize with the φωτίσαι following, *to make all men see*.

IV. 15. *Speaking the truth.* ἀληθεύοντες. 'Holding the truth.' Marg. *being sincere*. The common translation seems to restrict the sense to ministers; the marginal, to be too general.

Ib. 16. *Compacted by that which every joint supplieth, according to the effectual working in the measure of every part.* συμβιβάζομενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας κατ' ἐνέργειαν ἐν μέτρῳ ἐνὸς ἐκάστου μέρους. (I have omitted the comma usually placed after ἐπιχορηγίας, as being doubtful.) I must as much despair of satisfying others with any new translation here, as of satisfying myself with the received translation. I will therefore offer first some introductory remarks.—I used to think that the construction adopted by our venerable Translators was, διὰ τῆς ἐπιχορηγίας πάσης ἀφῆς, and that the meaning of their version was, *compacted by that* (matter or nourishment) *which supplieth every joint*: but perhaps I ought to have understood it, *compacted through every joint of supply*, i. e. every joint being the instrument of sending forward the supply to the next part or member. To the former sense I conceive the Greek construction to be opposed, the governing noun in Regimen having the Article, and the governed not having it. With regard to the latter, the expression

itself, so understood, is obscure (I find some render the words, *juncturæ subministrationis*); and the words of our Translators express this sense very obscurely: they might have said, ‘compacted by the nourishment which every joint supplieth.’

Now, it is suggested by Professor Dobree that ἐπιχορηγία may be the *materia suppeditata*, ὕλη, which contains a hint I am inclined to make use of; and I find that Griesbach places the comma after ἐνέργειαν, which also appears to me very plausible. Premising this, and comparing the whole passage, as must necessarily be done, with its parallel, Coloss. II. 19. (ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἀφῶν καὶ συνδέσμων ἐπιχορηγούμενον καὶ συμβιβάζόμενον, where the construction of διὰ τῶν ἀφῶν after the participles makes a strong argument for taking διὰ πάσης ἀφῆς here in a similar way,) I would suggest as follows:

‘Compacted through every joint, according to the effectual working of the nourishment supplied, in the measure of every part.’

Dobree would take ἐν μέτρῳ by itself, *in a certain determinate measure*, and connect κατ’ ἐνέργειαν ἐνὸς ἐκάστου μέρους. But I do not see any objection to connecting ἐν μέτρῳ ἐνὸς ἐκάστου μέρους, and understanding it, *according to the measure communicated to every part*.

v. 5. *In the kingdom of Christ and of God.* ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ. ‘Of Christ and God.’ The principle upon which this correction is made, is now so generally understood, that I need not enlarge upon it. Our Translators have rendered it,

as if it were καὶ τοῦ Θεοῦ. If the Article had been repeated before Θεοῦ, it would have indicated that two different persons were intended by Χριστοῦ and Θεοῦ. For a full investigation of the whole question the Reader is referred to Bishop Middleton's work.

Ib. 13. *But all things that are reprov'd, are made manifest by the light.* τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦνται. 'But all things are reprov'd and made manifest by the light.' Or, 'But all things when reprov'd by the light are made manifest.' The common translation would certainly require τὰ before ἐλεγχόμενα. Some editions place a comma at ἐλεγχόμενα, Griesbach at πάντα and φωτὸς, which I think better; but I have admitted neither, conceiving that ὑπὸ τοῦ φωτὸς are connected with both the participle and verb.—In the latter clause of the verse I acquiesce, after some hesitation, in the authorized translation, understanding φανερούμενον as a middle participle in an active sense; and then the sentiment is, that as children of light they should reprove and make manifest the works of darkness, it being the nature of light to do this.\*

[\* But upon further consideration this rendering of φανερούμενον appears to me so unnatural after the passive φανεροῦνται, and the sense produced by it so insipid and scarcely intelligible, that I venture on another attempt: 'For all that is made manifest is light'—i. e. the darkness of heathen abominations, when exposed and reprov'd by the holy conversation of Christians, becomes as it were day-light, is penetrated with a light calculated to convince them of their guilt, and so lead them to repentance. And to this the following clause seems to agree: *Awake—and Christ shall give thee light.* Φῶς for φωτεινόν, nearly as in v. 8.]

Ib. 19. *Speaking to yourselves.* λαλοῦντες ἑαυτοῖς.  
 ‘Speaking to one another.’ Compare Coloss. III. 16.

VI. 12. *Against spiritual wickedness in high places.*  
 πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις.  
 ‘Against the spiritual powers of wickedness in the air.’  
 The marginal reading is, *against wicked spirits in heavenly places*: Professor Dobree corrects, *the spiritual agents of wickedness in the sky or air*. If powers be received instead of agents, as being rather more simple, the ἐξουσίας before might be rendered *dominions*.—For the doctrine compare chap. II. 2.

Ib. 16. *Of the wicked.* τοῦ πονηροῦ. ‘Of the wicked one.’ The same words are properly so translated in Matt. XIII. 38.

## THE EPISTLE TO THE PHILIPPIANS.

CHAP. I. 7. *Partakers of my grace.* συγκοινωνοὺς μου τῆς χάριτος. ‘Partakers with me of grace,’ as in the margin; and I the rather point this out, because I have heard an opinion expressed, that Θεοῦ συνεργοί, 1 Corinth. III. 9. ought not to be rendered *labourers together with God*, for that that sense would require Θεῶν, and therefore, *a fortiori*, in 2 Corinth. VI. 1. our Translators are wrong in supplying *with him* after συνεργοῦντες. But this criticism is, like many others of the present day, an erroneous refinement: few things are more common in Greek than the genitive after

words so compounded with σύν. Romans viii. 17. Philem. 1. Revelat. xix. 10. Herod. ii. 134. σύνδουλος Αἰσώπου, Soph. Antig. 451. ξύνουκος τῶν κάτω θεῶν, may be taken as a sample; and any reader of Greek may add to the collection almost without end from any author he may take in hand.

Ib. 10. *That ye may approve things that are excellent.* εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα. ‘That ye may try things that differ.’ See Romans ii. 18. and the margin in both places.

Ib. 22. *But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not.* εἰ δὲ τὸ ζῆν ἐν σαρκὶ τοῦτό μοι καρπὸς ἔργου, καὶ τί αἰρήσομαι, οὐ γνωρίζω. ‘But whether this living in the flesh be worth my while, or what I shall choose, I know not.’—Most of those who adopt this mode of translating, consider τοῦτο as merely redundant, perhaps rightly; but it does not seem necessary. The common translation has great difficulties: something must be supplied to complete the sense in the first clause, and something understood to explain the meaning of τοῦτο, and a very unusual sense must be given to καὶ, yet: and after all, the line of argument is by no means clear. If *worth my while* be thought too familiar, we may adopt from Beza, *profitable for me*.—The Roman Catholics get over the difficulty very ingeniously, as follows: *And if to live in the flesh, this is to me the fruit of labour: and what I shall choose I know not.*

Ib. 24. *More needful for you.* ἀναγκαϊότερον δι’ ὑμᾶς. ‘More needful for your sakes.’



II. 3. Let *nothing* be done. μηδέν. ‘*Doing nothing.*’ It is much simpler to insert the participle, and then retain the same form in ἡγούμενοι following.

Ib. 15. *Of a crooked and perverse nation.* γενεᾶς σκολιᾶς καὶ διεστραμμένης. ‘Of an untoward and perverse generation.’ As the words γενεᾶς σκολιᾶς occur in Acts II. 40. it is better to preserve uniformity of translation; though of σκολιᾶς perhaps the other rendering, *crooked*, might better be retained in both places.

Ib. 17. *Yea, and if I be offered.* ἀλλ’ εἰ καὶ σπένδομαι. ‘But even if I be poured out.’ The allusion to the drink-offering poured out on the sacrifice offered is too clear to be mistaken; and as the sacrifice is here expressly mentioned, it is necessary to retain the distinguishing idea. In 2 Tim. iv. 6. where the word is similarly used, it is without any mention of the sacrifice, and therefore the general term *offered* is not objectionable.

Ib. 18. *For the same cause.* τὸ δ’ αὐτό. ‘In like manner.’

Ib. 25. *And he that ministered.* καὶ λειτουργόν. ‘And him that ministered,’ or ‘one that ministered.’

IV. 2. *I beseech Euodias.* Εὐδοίαν παρακαλῶ. ‘I beseech Euodia.’ The whole tenor of the passage seems to make it plain that it is the name of a woman. See on the next verse.

Ib. 3. *Help those women which laboured.* συλλαμβάνου ἀνταῖς, αἵτινες συνήθλησαν. ‘Help them, since they laboured.’ I understand ἀνταῖς here in its strictly relative sense, Εὐδοίαν καὶ Συντύχην being antecedents

to it; and he urges the person addressed to render a service of Christian charity to those pious women by assisting to reconcile their differences, enforcing it by a consideration of the services they had rendered him in the Gospel. This is not a forced sense of *αἴτινες*, which differs from the simple relative *ὅς*, though it is sometimes used in the same way: compare Acts xvii. 11. *οἵτινες ἐδέξαντο τὸν λόγον*, *in that they received the word*, as it is well rendered. See also James iv. 14., 1 Corinth. vi. 20.—It may be doubted whether the Greek language would allow of *αὐταῖς* used in the sense which our Translators give it here, and followed by *αἴτινες*. In 1 Pet. i. 12. we have *αὐτὰ ἃ*, but the other form I do not remember to have observed.\*

Ib. 8. *If there be any virtue, and if there be any praise.* *εἴ τις ἀρετὴ, καὶ εἴ τις ἔπαινος.* ‘Whatever virtue and whatever praise *there be*.’ This is the almost universal sense of *εἴ τις*, which of course does not express any doubt of the existence of the thing in the abstract.

Ib. 14. *Now, ye Philippians, know also.* *οἴδατε δὲ καὶ ὑμεῖς, Φιλιππηῖοι.* ‘And yourselves also know, O Philippians.’ The other reading makes *οἴδατε* an

[\* A seeming exception to this remark, but only seeming, occurs in Eurip. Troad. 662. *ἀπέπτυσ’ αὐτὴν, ἥ τις*—but there *ἥ τις* is evidently used in its indefinite sense, *whoever: whoever* &c. *her I loathe*. The case before us entirely differs from this, as *αὐταῖς* manifestly refers to the women already mentioned, and cannot admit the other sense, *whoever*. In Soph. Œd. Col. 263. *οἵτινες* is equivalent to *ἐπεὶ ὑμεῖς*.]

imperative mood. I must however in justice observe, that this gross blunder belongs not to our Translators, but to our printers. In all the early editions of the authorized version which I have inspected, extending from 1612 to 1666, it stands correctly pointed, *Now ye Philippians know also* : in nearly all the modern editions I have seen, including those printed under the superintendence of private editors, the error is found.\* I have varied from the authorized translation only to avoid ambiguity.

Ib. 17. *A gift.* τὸ δῶμα. ‘The gift’—viz. that which they had sent to him.

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## THE EPISTLE TO THE COLOSSIANS.

CHAP. I. 23. *To every creature which is under heaven.* ἐν πάσῃ τῇ κτίσει τῇ ὑπὸ τὸν οὐρανόν. ‘In all the creation under heaven’—equivalent, as Bishop Middleton has remarked, to ἐν παντὶ τῷ κόσμῳ, v. 6.

II. 2. *Of God, and of the Father, and of Christ.* τοῦ Θεοῦ καὶ πατρὸς καὶ τοῦ Χριστοῦ. ‘Of God and the Father, and of Christ.’ The English translation expresses three persons; the original, most distinctly two. Griesbach indeed omits all the words after Θεοῦ,

\* So all the modern editions in Philipp. i. 30. print *and* in the Italic character, though it is found, as far as I know, in all the Greek copies, and is printed accordingly in all the old series of English editions.—Both these errors are likely to be henceforth corrected in the copies printed at the Cambridge Press.

but our Translators have followed the editions which retain them. The sense of the passage being clear from the omission of the Article before *πατρός*, the best way of expressing that sense may still be doubtful; whether as I have done it, or as others, *God even the Father*. I much question the correctness of this latter method, and think that its adoption might lead to serious difficulties in other passages. *Of God and the Father* means, according to all received principles, *Of him who is both God and the Father*. The mystery therefore referred to is, God revealed not merely in the unity of his character, but in the plurality of Persons, the Son as well as the Father—*God in Christ reconciling the world unto himself.\**

III. 11. *Where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond, nor free.* Ὅπου οὐκ ἔνι Ἕλληνα καὶ Ἰουδαῖος, περιτομή καὶ ἀκροβυστία, βάρβαρος, Σκύθης, δοῦλος, ἐλεύθερος. ‘In which there is not Greek and Jew, circumcision and uncircumcision, barbarian and Scythian, bond and free’—i.e. in which new creation none of these distinctions have an existence. For the Scythians are opposed to other barbarians as more barbarous, as barbarians in general are opposed to Greeks.

IV. 9. *A faithful.* τῷ πιστῷ. ‘The faithful.’

\* See the note on 1 Corinth. xv. 24.

## THE

## FIRST EPISTLE TO THE THESSALONIANS.

CHAP. I. 10. *Jesus which delivered.* Ἰησοῦν τὸν ῥυόμενον. ‘Jesus who delivereth.’

II. 20. *For ye are.* ὑμεῖς γάρ ἐστε. ‘Verily ye are.’ See on Rom. v. 7.

III. 5. *Lest by some means the tempter have tempted you, and our labour be in vain.* μήπως ἐπειράσεν ὑμᾶς ὁ πειράζων, καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν. ‘Whether by any means the tempter have tempted you, and lest our labour be in vain.’ With this interpretation compare Eurip. Phœniss. 91—2. μή τις φαντάζεται, κάμοι ἔλθῃ. With the other compare Galat. II. 2. where however, if our language would admit of it, the other mode of translation would perhaps be more correct.

Ib. 9. *Can we render to God again for you.* δυνάμεθα τῷ Θεῷ ἀνταποδοῦναι περὶ ὑμῶν. ‘Can we render to God for you.’ The word *again* was intended, I suppose, to be equivalent to *back*, ἀντι, but it is not necessary, and conveys a different idea. See chap. I. 6. of the next Epistle.

IV. 6. *In any matter.* ἐν τῷ πράγματι. ‘In the matter,’ as the margin; viz. the matter of fornication. The error of the common translation, by which the unity of the subject is so palpably violated, is exposed at length in Bishop Middleton’s note.

Ibid. *Of all such.* περὶ πάντων τούτων. ‘For all these things.’

v. 15. *Both among yourselves, and to all men.* καὶ εἰς ἀλλήλους καὶ εἰς πάντας. ‘Both towards one another, and towards all *men*.’ This is the translation of the same words in chap. III. 12.

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THE

SECOND EPISTLE TO THE THESSALONIANS.

CHAP. I. 11. *Of this calling.* τῆς κλήσεως. ‘Of his calling.’ Compare Philipp. III. 14.

II. 1. *By the coming.* ὑπὲρ τῆς παρουσίας. ‘Concerning the coming.’ So Rom. IX. 27. ὑπὲρ τοῦ Ἰσραὴλ, *concerning Israel*. And though the other sense of ὑπὲρ be an unquestionable one, yet on a consideration of the whole passage, taken in connexion with chap. IV. of the former Epistle, I think it less suitable here. He is going to speak to them on a subject, concerning which they had been troubled.—In the next verse strange liberties of criticism have been taken with the ἀπὸ τοῦ νοός, with which I am not concerned. If the translation *in mind* be altered at all, I do not see that any greater change is required than *in your mind*.—In v. 3. a *falling away* should of course be, *the falling away*; and *that man of sin, the man of sin*.

Ib. 4. *Above all.* ἐπὶ πάντα. ‘Against all.’

Ib. 10. *Deceivableness.* ἀπάτη. ‘Deceitfulness.’ I do not perceive the ground of adopting a different translation, which quite changes the idea.

Ib. 11. *A lie.* τῷ ψεύδει. 'The lie,' viz. of the Apostasy. It might be *falsehood* generally; but if expressed with an Article, it must be the definite one.

Ib. 15. *Whether by word or our epistle.* εἴτε διὰ λόγου εἴτε δι' ἐπιστολῆς ἡμῶν. 'Whether by our word or epistle.' The ἡμῶν belongs to both words, as ἀγαθῷ in the last verse belongs to λόγῳ and ἔργῳ.

Ib. 16. *And God, even our Father.* καὶ ὁ Θεὸς καὶ πατὴρ ἡμῶν. 'And our God and Father.' See on Coloss. II. 2.

III. 5. *The patient waiting for Christ.* ὑπομονὴν τοῦ Χριστοῦ. 'The patience of Christ,' as the margin; i. e. suffering for him.

Ib. 14. *By this epistle.* διὰ τῆς ἐπιστολῆς. 'By our epistle.' The article seems to me to be conclusive against connecting the words with τοῦτον σημειοῦσθε.

## THE FIRST EPISTLE TO TIMOTHY.

CHAP. I. 18. *A good warfare.* τὴν καλὴν στρατείαν. 'The good warfare,' viz. of faith. See chap. vi. 12. So in the 2d Epistle, iv. 7. it should be, *I have fought the good fight*: τὸν ἀγῶνα τὸν καλὸν ἡγώνισμαι.

II. 6. *To be testified in due time.* τὸ μαρτύριον καιροῖς ἰδίους. 'Which is the testimony for his times.' The difficulty of this passage is confessed by all, and is not a little increased by the presence of the Article. I understand it to mean, that the great fact of Christ's

having given *himself a ransom for all*, is that which is to be testified by his servants *in his times*, i. e. in the times of the gospel: it is to be the great subject of their preaching. Compare Titus i. 3. The words *καιροῖς ἰδίοις* occur in a sense a little different from this in chap. vi. 15. of this Epistle.

Ib. 15. See on 1 Pet. iii. 20.

iv. 1, 2. *Doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron.* διδασκαλίαις δαιμονίων, ἐν ὑποκρίσει ψευδολόγων, κεκαυτηριασμένων τὴν ἰδίαν συνείδησιν. ‘Doctrines of dæmons, Through the hypocrisy of liars, who have their own conscience seared with a hot iron.’ If the construction followed by our Translators be admitted, of course *ψευδολόγων* must agree with *δαιμονίων*, whereas their translation unquestionably conveys to an English reader the idea that it agrees with *τινὲς*, the persons who *depart*: even on this ground therefore some correction is absolutely necessary. And few, I think, will doubt after a full consideration of the passage, that nothing less will do than that which I have adopted, which clears up the whole construction by introducing a term to which the following genitives may be referred; whereas otherwise they must have belonged somehow or other to *δαιμονίων*, the subject of the heresy, when the sense of the whole shews that they belong to the heretics themselves.—I have given the strong sense, *their own*, to *ἰδίαν*, as intimating that, their own conscience being seared, they have no compunction in destroying the souls of others.



Ib. 15. *Meditate upon these things.* ταῦτα μελέτα. ‘Exercise thyself in these things.’ *Meditate* is certainly too confined. In Psalm 1. 2. the word which is translated *meditate* is rendered in the Septuagint μελετήσῃ, and accordingly is translated in the Prayer-Book, *exercise himself*. A good illustration of the word is the manner in which Thucydides frequently uses it, ex. gr. 1. 142. where he speaks of the Athenians having obtained their naval pre-eminence by *long training and practice* : μελετῶντες αὐτὸ εὐθὺς ἀπὸ τῶν Μηδικῶν.—At the end of the verse I prefer the marginal reading, *in all things* ; ἐν πᾶσι. See Coloss. 1. 18. Titus 11. 10. Hebrews XIII. 18. 1 Pet. IV. 11.

v. 4. *Or nephews.* ἡ ἑκγόνα. ‘Or descendants.’ The word *nephews* in its old sense is not now understood.

Ib. 11. *For when they have begun to wax wanton against Christ, they will marry.* ὅταν γὰρ καταστρηνιάσωσι τοῦ Χριστοῦ, γαμεῖν θέλουνσιν. ‘For when they grow wanton against Christ, they desire to marry.’

VI. 3. *To wholesome words, even the words of our Lord.* ὑγιαίνουσι λόγοις τοῖς τοῦ Κυρίου ἡμῶν. ‘To the sound words of our Lord.’ *Sound words* is, I believe, every where else the translation given of ὑγιαίνοντες λόγοι.

Ib. 5. *That gain is godliness.* πορισμὸν εἶναι τὴν εὐσέβειαν. ‘That godliness is gain.’ The Article before εὐσέβειαν shews unquestionably that it is to precede the verb.

Ib. 12. *Hast professed a good profession.* ὡμολόγησας τὴν καλὴν ὁμολογίαν. ‘Hast made the good

confession.' So, in the next v. *witnessed the good confession*. The substantive is the same in both cases, and 'should therefore convey that idea to an English reader: in both cases also the definite Article has an emphasis which ought by all means to be retained: *the good confession* of the Gospel.

In vv. 7, 14. *this world, this commandment* should be *the world, the commandment*.

Ib. 13. *And before Christ Jesus*. καὶ Χριστοῦ Ἰησοῦ. 'And of Christ Jesus.' The alteration shews, that *Christ Jesus* is in the same construction as *God* preceding, and also avoids the inelegant repetition of the word *before*.

## THE SECOND EPISTLE TO TIMOTHY.

CHAP. I. 9. *According to his own purpose and grace, which was given us*. κατ' ἰδίαν πρόθεσιν, καὶ χάριν τὴν δοθεῖσαν ἡμῖν. 'According to his own purpose and the grace which was given us.' I think it plain that *δοθεῖσαν* belongs only to *χάριν*, and then *χάριν τὴν δοθεῖσαν* must be rendered in English the same as if it were *τὴν χάριν τὴν δ*.

II. 4. *No man that warreth*. οὐδεὶς στρατευόμενος. 'No man engaged in warfare,' or, 'no man serving as a soldier.'

Ib. 5. *And if a man also strive for masteries*. εἰν δὲ καὶ ἀθλῇ τις. 'And if a man also contend in the games.' And much more should the same correction be applied to 1 Corinth. ix. 25. where the very

word ἀγών is expressly included in the participle ἀγωνιζόμενος.

IV. 7. See on 1 Tim. i. 18.

IB. 8. *A crown of righteousness.* ὁ τῆς δικαιοσύνης στέφανος. ‘The crown of righteousness.’ The emphasis in such expressions is clearly important. So in Revel. II. 10.

IB. 20. *At Miletum.* ἐν Μιλήτῳ. ‘At Miletus.’

## THE EPISTLE TO TITUS.

CHAP. I. 9. *That he may be able by sound doctrine both to exhort and to convince the gainsayers.* ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ, καὶ τοὺς ἀντιλέγοντας ἐλέγχειν. ‘That he may be able both to exhort *men* by sound doctrine, and to convince gainsayers.’ The arrangement in the common translation makes the gainsayers dependent on both the verbs, *exhort* and *convince*; whereas the order of the words in the original studiously shews the contrary. And as the *exhortation* mentioned is generally descriptive of the work of preaching, I have ventured to insert *men*, in order to remove all ambiguity.—In English *gainsayers* without the Article, marking a class of persons, is equivalent to the Greek expression, where the Article is properly inserted.

IB. 10. *For there are many unruly and vain talkers, and deceivers.* εἰσὶ γὰρ πολλοὶ καὶ ἀνυπότακτοι, ματαιολόγοι καὶ φρεναπάται. ‘For there are many

unruly persons, vain talkers and deceivers.' The word *unruly* is not an epithet of *talkers*.

II. 13. *Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.* προσδεχόμενοι τὴν μακαρίαν ἐλπίδα, καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ. 'Looking for the blessed hope, and the glorious appearing of our great God and Saviour Jesus Christ.' When our Translators render the definite Article by *this* or *that*, (see on Matt. xv. 12. Acts xix. 9.) they sometimes print it in Italics, to mark its absence from the original, and sometimes not. By adopting such a translation of τὴν in the present passage, they make it point immediately and definitely to the ἐπιφάνεια following as the object of the hope; on which account they ought, *on their own principles*, (see on 2 Thessal. II. 16. and also on Coloss. II. 2.) to have rendered καὶ *even*. According to the literal translation, *the blessed hope* must be considered as a general expression for the hope and expectation of all believers, and *the glorious appearing* as subjoined to point to the time of the consummation of their hope.—If any one were to contend that the absence of τὴν before ἐπιφάνειαν must so closely connect it with ἐλπίδα, as to require a more literal rendering, *the blessed hope and appearing of the glory of*—this would open a new question.

In the remaining words the Article inserted before Θεοῦ and omitted before σωτῆρος marks the two substantives as designating the same person, and also that ἡμῶν depends on both of them. See on Ephes. v. 5.

III. 8. This is a *faithful saying*, and these things I will that thou affirm constantly. πιστός ὁ λόγος καὶ περὶ τούτων βούλομαί σε διαβεβαιούσθαι. 'It is a faithful saying, and concerning these things I will that thou affirm constantly.'—The words πιστός ὁ λόγος occur several times in St Paul's writings; 1 Tim. i. 15. III. 1. 2 Tim. ii. 11. In the last-mentioned passage, our Translators have rendered them as I here propose. This comes a little nearer to the literal sense, which is, *The saying is faithful*; and on that account I prefer it here, because the meaning of the verse is matter of dispute, and therefore in settling it it is important to have the advantage of the greatest possible exactness of translation. On the same ground, but with much stronger reason, I think it important to preserve the literal rendering of περὶ τούτων.—The two interpretations, between which the dispute lies, are as follows: 'Affirm these things, viz. that believers maintain good works;' in which case good works are directly enjoined: and, 'the doctrine I have mentioned in the preceding vv. of salvation by the mercy of God in Christ, is a faithful and true saying, and I would have you constantly insist upon it and preach about it, in order that believers may maintain good works;' in which case good works are secured as the necessary consequence of the doctrine preached.—The new translation of περὶ τούτων will go in favour, perhaps, of the latter interpretation; but if any one think that an argument on the same side can be grounded on the general sense of ἵνα with a subjunctive, he must carefully examine the usage of the New Testament, and may compare

among other passages Matthew xxviii. 10. Mark vi. 12. 1 John iii. 2. v. 16. 2 John, 6. Our Translators seem to have intended to hold the balance between the two interpretations by the use of the word *might* (*might be careful*), which, if the meaning of the passage were certainly settled, would require either to be altered to *may*, or to be omitted altogether.—A similar ambiguity occurs in 1 John ii. 1. though there I consider it nearly certain, that the sense of *ἵνα* is, *in order that*.

Ibid. *These things are good and profitable unto men.* ταῦτά ἐστι τὰ καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις. ‘These are the things which are good and profitable unto men.’ Bishop Middleton says, “I do not perceive the force of the Article: many of the best MSS. omit it.” If retained, it must have the force I have given it above.

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### THE EPISTLE TO PHILEMON.

V. 21. *I wrote unto thee.* ἔγραψά σοι. ‘I have written unto thee;’ as it is translated in v. 19. The Apostle is certainly not speaking of a former Epistle. See on 1 Corinth. v. 9.

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### THE EPISTLE TO THE HEBREWS.

CHAP. IV. 8. *Jesus.* Ἰησοῦς. ‘Joshua.’ Whether such a rendering as that proposed would be consistent

with the duty of a faithful translator, may perhaps be questioned. But it is to be considered that our translation after all is made for English readers, the great bulk of whom never enter into the bearings of the question about the different languages in which the different parts were written; and consequently are hopelessly perplexed about the assertion here made of Jesus. The son of Nun is known to them only by the name of Joshua: it is really a hard lesson for them to learn and reduce to practical use, that Joshua is the same name with Jesus; the difference between Jehoram and Joram, and other similar instances, is nothing to it. As a practical question therefore, in which the spiritual welfare of millions is more or less concerned, it may be worth while to consider whether the change would not be justifiable; especially as it would occasion no perplexity to those who understand the principles of the respective formations of the two words from different languages.—These remarks apply also, though with less force, to Acts vii. 45.

[v. 7. *In that he feared.* ἀπὸ τῆς εὐλαβείας. ‘For his piety,’ as in the margin. And such is no doubt the *meaning* of the version in the text, where *in that* has the force of *inasmuch as*: but since Dr Doddridge, after Dr Whitby, contends for a different interpretation, which I do not think the original can bear, viz. *was heard in* being delivered from *that which he particularly feared*; and since the same view has been adopted by others also; I have thought it right to record my opinion in favour of the sense which is more clearly expressed by the marginal reading.—ἀπὸ, *for*

or on account of, Matt. XIII. 44. Luke XXI. 26. John XXI. 6.]

VI. 7. *By whom.* δι' οὗς. 'For whom,' as in the margin, is unquestionably right.

Ib. 20. *Whither the forerunner is for us entered.* ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς. 'Whither Jesus is entered as a forerunner for us.'

VII. 19. *But the bringing in of a better hope did.* ἐπεισαγωγὴ δὲ κρείττονος ἐλπίδος. 'But was the bringing in of a better hope.' This also is the marginal reading; and while it makes the sense much clearer in the English, it seems to me to be required by the syntax of the Greek.

Ib. 22. *Testament.* διαθήκης. 'Covenant.' See on chap. IX. 15—17.

VIII. 4. *He should not be a priest.* οὐδ' ἂν ᾗ ἱερεύς. 'He would not be a priest at all.' Literally, 'He would not even be.'

Ib. 5. *Who serve unto the example and shadow of heavenly things.* οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσι τῶν ἐπουρανίων. 'Who serve the pattern and shadow of heavenly things;' just as in chap. XIII. 10. οἱ τῇ σκηνῇ λατρεύοντες is translated *who serve the tabernacle*, which is *the pattern and shadow* here meant. Compare chap. IX. 23.

IX. 1. *A worldly sanctuary.* τὸ ἅγιον κοσμικόν. 'The holy furniture.' In the common version each of the three words is wrongly translated. Both ἅγιον and κοσμικόν being adjectives, one of them must be taken substantively; and the position of the Article determines that that one must be κοσμικόν.—I need not inform the



learned reader, that the translation here adopted is borrowed from Bishop Middleton, to whose excellent note on the passage I beg to refer.

Ib. 6. *Accomplishing the service of God.* τὰς λατρείας ἐπιτελοῦντες. ‘Accomplishing *their* services.’

Ib. 9. *In which,* καθ’ ὃν. ‘During which.’

Ib. 11. *By a greater*—διὰ τῆς μείζονος. ‘By the greater’—viz. that which he calls in chap. VIII. 2. *the true tabernacle*, in opposition, as here, to the shadowy one of Moses.

Ib. 15—17. We are now arrived at a passage, perhaps, the most perplexing in the whole of the New Testament. The grand question, upon which the difficulty turns, is, whether διαθήκη is to be understood of a *covenant* or a *testament*. In chap. VII. 22. as we have seen, it is rendered *testament*. (So also in Matthew XXVI. 28.) All through the 8th chapter it is *covenant*. In v. 4. of the present chapter again it is expressed by *covenant*; and then, in the argument contained in the verses now before us, it is changed back to *testament*—of course in the sense of a *will*. Compare especially chap. XII. 24. Waiving the question, whether the more general term *dispensation* do or do not better express the meaning of the word, our present enquiry is, under what particular form, whether a *testament* or a *covenant*, we are to regard the dispensation, so as to comprehend rightly the Apostle’s argument in this passage. After a long and anxious consideration of the passage, I come to the conclusion that the word ought to be rendered *covenant*, though I am aware of great and serious difficulties in the way of this interpretation, which, I think,

are not removed by any thing I have yet seen on the subject.\* The passage is as follows :

*And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead : otherwise it is of no strength at all while the testator liveth.*

καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης ἐστὶν, ὅπως θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων, τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας.

ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου.

διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία· ἐπεὶ μήποτε ἰσχύει ὅτε ζῇ ὁ διαθέμενος.

‘And for this end he is the mediator of the new covenant, that, *his* death having taken place for the redemption of the transgressions under the first covenant, they that are called might receive the promise of the eternal inheritance. For where a covenant is, there must of necessity be brought in the death of the mediating *sacrifice*. For a covenant is valid over dead

\* The Reader may find the arguments on both sides in a discussion of the passage which appeared in the *Christian Observer* for 1820—21. The letters of Mr Faber in favour of the translation I adopt are strongly marked by the clear, straight-forward, sound sense which distinguish that gentleman's writings; though he has left, as I have intimated, some weak points.

*sacrifices*: since it is never of any force while the mediating *sacrifice* continues alive.'

*The death of the mediating sacrifice*] Here, as it seems to me, lies the whole difficulty of the passage in its new translation. I feel not a shadow of difficulty about ἐπὶ νεκροῖς, on which much has been written; nor about διαθέμενος being afterwards repeated in the masculine gender, for I prefer taking διαθεμένου here as a masculine. But it is so clear that according to the legitimate use of διαθήκην διαθέσθαι, ὁ διαθέμενος is the party *who makes the covenant*, (as in chap. x. 16. of this Epistle, and in Aristoph. Aves, 439—40. ἦν μὴ διαθῶνται γ' οἶδε διαθήκην ἐμοί, 'Ἦνπερ ὁ πίθηκος τῇ γυναικὶ διέθετο,) that he must be a man of strong nerve who feels nothing of difficulty in giving it a different sense here. And though we are cautioned not to turn to Thucydides and Xenophon in order to understand the Greek of the New Testament, we must remember that the difference between them is to be found only in particular usages, and they are essentially the same language after all. We have a right therefore in this discussion to enquire, whether any other Greek writers have used the word διατίθεσθαι in the sense which is contended for in the new translation of this passage. And this enquiry must, I fear, be answered in the negative. The instance which Peirce brings from Appian, on the strength of which he translates ὁ διαθέμενος *the pacifier*, is to my mind by no means satisfactory: διαθέμενος τοὺς ἐνοχλοῦντας, *pacifying his troublesome creditors*. Nor do I think it of any use to the enquiry to adduce διατίθεσθαι ἔριν from Xenophon's Memorabilia.

Still, in the face of all this difficulty, I have proposed the above rendering, which, I believe, differs a little from all who have gone before me, though it agrees with many in its general principle. And, as in the case of words or phrases which are ἀπαξ λεγόμενα, we must make use of the context to assist us in eliciting the sense in which the writer meant his declaration to be understood. Let us, then, attend to the argument: *For this end*, viz. that he might purge our consciences from dead works to serve the living God, *Jesus is the mediator of the new covenant, that* BY HIS DEATH he might entitle us to the inheritance. For (the strictness of his argument would require him to proceed) in a covenant THE MEDIATOR must die: else, how does the declaration of v. 16. assign a reason for that of v. 15? He became THE MEDIATOR of the covenant in order to answer the desired end; and this could not be without his death; for, that the covenant may be valid, there must be the death of the MEDIATOR, which can mean nothing but the MEDIATING SACRIFICE.—*In one sense*, perhaps, Moses was the mediator of the old covenant, and so a type of Christ; but *not in that sense* which required the death of the Mediator, which is clearly the sense required in v. 15. ἵνα θανάτου γενομένου, etc. In *that* sense the sacrifices, whose blood was sprinkled on the people (v. 19.) were the types of Christ; and the point of coincidence between them as the types and Christ as the anti-type is, their being *mediating sacrifices* to ratify the respective covenants. Therefore the mediator expressed in διαθέμενος to answer to the μεσίτης must be the *mediating* SACRIFICE.

Now, upon the other view of the subject, the argument would clearly be inaccurate. 'Christ is the *Mediator* of the New Testament, that by his death he might procure us the blessings of the testament: FOR a testament requires the death of the *testator*.' Nay, he ought to have said, the death of the *Mediator*.—So that by that view we have a double confusion introduced into the Apostle's style: in the *general* argument we have *testament* and *covenant* confounded together; in the *particular* argument of this passage, we have the *testator* and the *mediator of the testament* confounded together:—if even any one can explain what *the mediator of a testament* is.

Over dead sacrifices] ἐπὶ νεκροῖς. Or it might be rendered, 'in the case of *its mediator* being put to death.' As the proposition is a general one, there is not the slightest objection to νεκροῖς being in the plural. —The construction of ἐπὶ νεκροῖς is the same as Eurip. Ion v. 236. ἐπὶ δ' ἀσφάκτοις Μήλοισι δόμων μὴ πάρει' εἰς μυχόν.

Ib. 23. *Should be purified.* καθαρίζεσθαι. 'Should be purged'—merely because the word is so translated in vv. 14, 22. also in chap. i. 3. x. 2. and other passages.

x. 17. *And their sins.* καὶ τῶν ἁμαρτιῶν αὐτῶν. 'Then he saith, And their sins.'\* This, with only the

[\* May not an obscure passage in Psalm xcī. 9. be cleared up by supplying the same verb which so many copies, from an obvious cause, omit in this verse? The authorized version is, "Because thou hast made the Lord, *which is* my refuge, *even* the Most High, thy habitation." This, it must be acknowledged, is awkward enough. The Prayer-book translation introduces confusion into the whole arrangement.

difference of *said* for *saith*, is the reading of the margin : many Greek copies insert ὅσπερον λέγει, or something to the same effect ; and this reading has the sanction of the early versions. And it is absolutely necessary to the sense of the passage. The Apostle is insisting on the completeness of Christ's sacrifice in opposition to those of the law : the latter from their continual repetition made it evident that they did not *take away sin* ; whereas Christ, *having offered one sacrifice for sins, perfected for ever them that were sanctified*, and procured a complete forgiveness, so that there was to be no further remembrance of their sins. And of this, he says, *the Holy Ghost is a witness* : for in Jeremiah's prophecy of the gospel-covenant, after all its other provisions and promises, he adds this, *Their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin.* This was the thing which the Holy Ghost's testimony was adduced to prove : complete and final forgiveness ; consequently, no more sacrifice required. After enumerating therefore in the former part of the covenant all the other blessings, *then he saith, And their sins, &c.*

Ib. 27. *And fiery indignation.* καὶ πυρὸς ζῆλος. 'And a fiery indignation.' Otherwise the English is ambiguous, and sounds like *a looking for of fiery indignation.*

ment. The most literal rendering is, "Because thou, the Lord my refuge, hast made the Most High thy habitation." May it not be supplied from v. 2. "Because thou *hast said*, The Lord *is* my refuge, *and* hast made the Most High thy habitation?" The verb *say* is similarly supplied by our Translators in Isaiah xli. 27.]

Ib. 38. *But if any man draw back.* καὶ ἐὰν ὑποστειλῇται. ‘But if he draw back.’ Bishop Middleton on John VIII. 44. seems to countenance the insertion of *any man* here by our Translators; but, without entering into any question about the doctrine involved in it, it seems to me unnecessary, and therefore I adhere to the letter of the original.\*

XI. 4. *By it he being dead yet speaketh.* δι’ αὐτῆς ἀποθανόντος ἔτι λαλεῖται. ‘Through it he being dead is yet spoken of.’ I adopt this rendering partly from the margin, understanding the reference of αὐτῆς to be to πίστει.

Ib. 7. *By the which.* δι’ ἧς. ‘By which faith.’ Without this insertion there is an ambiguity in the English.

Ib. 13. *And were persuaded of them, &c.* καὶ πεισθέντες. ‘And being persuaded of them, and embracing them, and confessing’—It is more simple to preserve the participles to the end of the verse, than to change them into verbs connected with *died*. The Apostle’s object is to state *how* they died.

XII. 9. *Unto the Father of spirits.* τῷ πατρὶ τῶν πνευμάτων. ‘To the Father of our spirits.’ Opposed to τῆς σαρκὸς ἡμῶν πατέρας. I do not mean that the common translation is not equally *correct*.

[\* It should be observed, however, that some such insertion as that made by our Translators is countenanced by the *spirit* of the original, Habak. II. 4. where the clause to which καὶ ἐὰν ὑποστειλῇται, &c. corresponds, comes in order before that in which *the just* is mentioned, and therefore *the just* cannot be the subject of it. In the Septuagint translation of the Prophet, which the Apostle quotes, ὑποστειλῇται can hardly be taken otherwise than with τῆς understood.]

Ib. 18. *Unto the mount that might be touched.* ψηλαφωμένῳ ὄρει. ‘Unto the mount that could be touched.’ The other is ambiguous, and *may be* mistaken to signify *the mount which it was* LAWFUL *to touch*—in direct opposition to the truth. I remember hearing it remarked by an honest man, not deeply read in the original languages of Scripture, that “the reading here was no doubt a mistake—it ought to be *the mount that might NOT be touched!*”

XIII. 4. *Marriage is honourable in all, and the bed undefiled.* τίμιος ὁ γάμος ἐν πᾶσι, καὶ ἡ κοίτη ἀμίαντος. ‘Let marriage be honoured with all, and the bed *be* undefiled.’ Otherwise the latter clause will make a difficulty on account of the Article being before *κοίτη*, which will prevent *κοίτη* and *ἀμίαντος* being in immediate concord. The order and construction are thus precisely the same as in the next verse, ἀφιλάργυρος ὁ τρόπος.—I marvel that the Rheimish Translators did not hit upon the right rendering here, to make the best use they could of it in favour of celibacy: but their version is *singularly faithful, Marriage honourable in all, and the bed undefiled.*—I beg their pardon: I have since observed, that they have in a note corrected as I have done, and added some remarks, grounded on St Paul’s example, against the *compulsory obligation* of marriage.

Ib. 8. *Jesus Christ the same yesterday, and to-day, and for ever.* Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον ὁ αὐτὸς, καὶ εἰς τοὺς αἰῶνας. ‘Jesus Christ *is* the same yesterday, and to-day, and for ever.’ From the peculiarity of the common version many persons are led



to connect this verse with the preceding: and indeed some editions compel them to this course by placing only a colon at the end of the preceding verse; though very improperly, as the early editions uniformly, I believe, have the period there. But the order of the words in the Greek of v. 7. as well as the train of thought, seems decidedly opposed to such a connexion.\* —Supplying a verb to the sentence as I have done above, I connect the verse with the following: *Jesus Christ is the same*; therefore be ye the same, and be not carried about with divers and strange doctrines, but let the heart be established; in order to which establishment, seek for more grace, and do not go back to meats and other observances of the Mosaic ritual, which have not profited them that have been occupied therein. And besides, this mixing up of the law will shut you out from the gospel; for we have an altar, &c.

Ib. 15. *The fruit of our lips, giving thanks to his name.* καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ. ‘The fruit of lips giving thanks to his name.’ From the received translation and punctuation it would not have been suspected that *giving* was in concord with *lips*.

[\* The late Rev. Robert Hall closes his celebrated “Character” of Mr Robinson with a quotation of v. 7. in a new translation which happily removes all ambiguity: *And, considering the end of their conversation, imitate their faith.*]

## THE EPISTLE OF ST. JAMES.

CHAP. II. 2. *In goodly apparel.* ἐν ἐσθῇτι λαμπρᾷ. 'In gay clothing,' as the words are translated in the next verse; and there is no imaginable reason for any variation. Of the two renderings, that which I have preferred better represents the original. In Acts x. 30. the same words are rendered *in bright clothing*.

Ib. 21. *When he had offered.* ἀνενέγκας. 'In offering.' Same tense with ἐδικαιώθη. See on Luke XXIII. 46. The argument has some difficulty in itself; and there is no need to add to the inherent perplexity by affixing to this action a time so definitely marked. Strictly speaking, Abraham had been justified long before: and all that this action did towards it, was the evidence it supplied of the *nature* of the faith by which he was justified. It was a *working* faith.—A remark nearly similar may be applied to the translation of ὑποδεξαμένη, v. 25.

III. 3. *We put bits in the horses' mouths.* τῶν ἵππων τοὺς χαλινούς εἰς τὰ στόματα βάλλομεν. 'We put the horses' bits into their mouths'—intimating the seat of the mischiefs he is here deprecating, those of the *tongue*, and to which therefore the remedy must be applied. For, as he had in effect said in the preceding verse, if a man can bridle his tongue, he is *able to bridle the whole body*.

Ib. 9. *God, even the Father.* τὸν Θεὸν καὶ πατέρα. 'Our God and Father.' The other would restrict it to the first Person of the Godhead. For

καὶ, *even*, see on Coloss. II. 2.—[But on the whole question see the note on 1 Corinth. xv. 24.]

Ib. 14. *Glory not, and lie not against the truth.*  
 μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας.  
 ‘Do not glory and lie against the truth.’ The latter words are dependent on both the verbs.

IV. 5. *Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?*  
 ἢ δοκεῖτε ὅτι κενῶς ἡ γραφὴ λέγει; πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατώκησεν ἐν ἡμῖν; ‘Do ye think that the scripture speaketh in vain? Doth the Spirit that dwelleth in us lust to envy?’—To the authorized translation there are serious objections. The passage which it represents as a quotation from scripture, is no where to be found there, nor any thing sufficiently near to it to pass for another form of what the Apostle had in his mind. Nor, if it were so, would it make any thing of a clear argument in connexion with the context. Nor finally, if we take πνεῦμα in the sense of the *human disposition*, as seems in this view to be necessary, does it appear capable of explanation why this should be called *the spirit that dwelleth in us*, which on the other hand is a very usual and proper and intelligible description of the Holy Spirit, who comes into believers for the very purpose. Compare Romans VIII. 11. and other passages.—The other method of arranging and understanding the passage before us is now supported by so many commentators, that nothing need be added to recommend it, except a word or two as to its connexion. The former clause stands connected with

a declaration, that *the friendship of the world is enmity with God* ; and therefore must be understood to mean, *Do ye think that the declarations of scripture on this subject are in vain ?* The latter clause, according to the common interpretation, is more difficult ; because the Apostle is not cautioning against *envy*, but *worldliness* ; whereas they make it import, Is not this envious spirit contrary to the Spirit of God that dwelleth in us ? The marginal rendering of *πρὸς φθόνον* is *enviously* ; and I would suggest for consideration, whether *ἐπιποθεῖ πρὸς φθόνον*, *lusteth enviously* or *grudgingly*, may not signify, *to be of a grudging disposition*, (compare chap. i. 5.) and so the import of the whole be, Seeing it is so necessary to mortify this love of the world, seek for the Holy Spirit's help to enable you to do it ; and do not think that his grace will be withheld ; for *is he grudgingly affected ?* Nay, *but he giveth more grace.* —But whatever be thought of the interpretation, the translation certainly needs correction.

[v. 17. *On the earth ἐπὶ τῆς γῆς.* ‘On the land.’ See on Luke xxiii. 44.]

Ib. 20. *The sinner. ἁματωλόν.* ‘A sinner.’ The proposition is general. So free, unhappily, did our Translators make with the Article, that they scrupled not at either its insertion or omission : the latter is much more frequent with them.

## THE FIRST EPISTLE OF ST. PETER.

CHAP. I. 7. *At the appearing of Jesus Christ.* ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ. 'At the revelation of Jesus Christ.' So the words are rendered, more accurately, in v. 13.

II. 4. *But chosen of God, and precious.* παρὰ δὲ Θεῷ ἐκλεκτὸν, ἔντιμον. 'But in God's sight elect and precious.' The other translation restricts παρὰ Θεῷ to one of the adjectives, when it clearly belongs to both, as in the quotation, v. 6.

Ib. 7. He is *precious*, marg. *an honour*. ἡ τιμή. 'The preciousness *belongs*,' i. e. the preciousness which is in Christ, as declared in the preceding verses.

Ib. 13. *Submit yourselves.* ὑποτάγητε οὖν. 'Submit yourselves therefore.' It is remarkable that so important a word as οὖν, marking the connection with the preceding verse, should have been omitted by our Translators.

III. 13. *If ye be followers of that which is good.* εἰς τοῦ ἀγαθοῦ μιμηταὶ γένησθε. 'If ye be followers of him who is good.' μιμηταὶ is *followers of an example*, not of *an object*; *imitators*. Compare Ephes. v. 1. and Matt. xix. 17. I ought not however to withhold another passage, 3 Epist. John, 11. but there τὸ κακὸν and τὸ ἀγαθὸν have an immediate reference to the examples adduced in the preceding verses.

Ib. 20. *Were saved by water.* διεσώθησαν δι' ὕδατος. 'Were saved through the water;' i. e. not by means of, but were preserved through it, during its

continuance, and brought safe out of it. So in 1 Timoth. II. 15. where however the authorized translation, *in child-bearing*, expresses with sufficient accuracy the force of *διά*. So Xenophon, Anab. v. 5, 7. *διὰ πολλῶν τε καὶ δεινῶν πραγμάτων σεσωσμένοι πάρεστε.*

IV. 8. *Shall cover the multitude of sins.* *καλύψει πλῆθος ἁμαρτιῶν.* 'Will cover a multitude of sins.' In what sense, will appear from Proverbs x. 12. of which it is a quotation.

V. 13. *And so doth Marcus my son.* *καὶ Μάρκος ὁ υἱός μου.* 'And Mark my son.' As this form of the name is preserved in other passages, it is desirable to retain it here for the purpose of marking the identity.

## THE SECOND EPISTLE OF ST. PETER.

CHAP. I. 1. *To them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ.* *τοῖς ἰσότημον ἡμῖν λαχοῦσι πίστιν ἐν δικαιοσύνῃ τοῦ Θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.* 'To them that have obtained like precious faith with us in the righteousness of our God and Saviour Jesus Christ.'

*Faith in the righteousness]* In it, as the object of faith, as in Romans III. 25. *διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι.* Eph. 1. 15. *τὴν καθ' ὑμᾶς πίστιν ἐν*

τῷ Κυρίῳ Ἰησοῦ. I hardly see what definite meaning is to be attached to the common translation, *through the righteousness*.

*Of our God and Saviour]* The same construction as in v. 11. *Of our Lord and Saviour Jesus Christ*. See on Ephes. v. 5. Titus II. 13. The new translation here proposed is in fact inserted in the margin; but it is an insertion of recent date, and not made by the Translators.

Ib. 4. *Whereby are given unto us.* δι' ὧν ἡμῖν δεδώρηται. 'Whereby he hath given unto us.' That it may be thus translated, no one will question: that it ought to be, I infer from a general inspection of the passage, and from the similar use of δεδωρημένης in the preceding verse.

Ib. 5. *And besides this.* καὶ αὐτὸ τοῦτο δέ. 'And for this very reason.' I consider it quite certain, that neither the Greek words nor the sense of the passage will admit of the common rendering. The words are used in a very similar manner in Eurip. Orest. 657—8. ἐρεῖς, ἀδύνατον; αὐτὸ τοῦτο, τοὺς φίλους Ἐν τοῖς κακοῖς χρὴ τοῖς φίλοιςιν ὠφελεῖν. The ellipses may in both cases be supplied by κατὰ or διὰ.

Ib. 16. *For we have not followed cunningly-devised fables, when we made known unto you.* οὐ γὰρ σεσοφισμένοις μύθοις ἑξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν. 'For we did not follow cunningly-devised fables, when we made known unto you.' A double confusion of tenses is introduced by our Translators in this verse by their fondness for the form of the preter-perfect:

*we have not followed* can hardly agree either with *we made known* or *were eye-witnesses*.

[Ib. 18. *And this voice which came from heaven we heard.* καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθεῖσαν. ‘And this voice we heard come from heaven.’ Our Translators have rendered it as if it were τὴν ἐνεχθεῖσαν, to the manifest injury of the sense.]

II. 5. *Noah the eighth person.* ὄγδοον Νῶε. ‘Noah with seven others,’ according to the well-known sense of this form of speech.

Ib. 14. *Cursed children.* κατάρας τέκνα. ‘Children of the curse,’ or ‘of cursing.’ This is not one of those common Hebraisms which abound in the writings of the Apostles, in which a quality of the subject is expressed by a genitive following it, instead of an adjective in concord with it; such as Luke xvi. 8. *the steward of injustice* for *the unjust steward*. Even in these I think our venerable Translators would sometimes have done better by retaining the simplicity of the original form, as in Coloss. i. 13. *the Son of his love* instead of *his dear Son*. But at all events in the passage now before us it is to be observed, that the persons do not bear the character of *children* at all except in relation to the *curse* with which that word is connected; and therefore if the phrase was to be divested of this form, it ought to have been rendered *cursed persons*, the relation of *children* being implied in the connexion in which they are thus placed with *the curse*. They have done better therefore in Ephes. ii. 2. in preserving the form, *children of disobedience*.



Ib. 18. *When they speak.* φθεγγόμενοι. ‘By speaking.’

III. 12. *Hasting unto.* σπεύδοντας. ‘Hastening on.’ Parkhurst aptly quotes Thucyd. vi. 39. fin. κατὰ σπεύδοντες, though his translation of the word is unnecessarily remote from the original, *desiring earnestly*. Of the literal translation, *hastening on*, though of course it is not to be taken in its literal sense, a good illustration is in Judges v. 28. “The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots?”

Ib. 16. *In which are some things.* ἐν οἷς ἐστὶ τινα. ‘In which things are some matters.’ Without the insertion of *things* the obvious reference of *which* would be to *epistles*.

## THE FIRST EPISTLE OF ST. JOHN.

CHAP. V. 15. *And if we know that he hear us.* καὶ ἐὰν οἶδαμεν ὅτι ἀκούει ἡμῶν. ‘And if we know that he heareth us.’ This singular mistake pervades, I believe, all the editions of the authorized translation.

Ib. 16. *He shall give him life for them that sin not unto death.* δώσει αὐτῷ ζωὴν, τοῖς ἀμαρτάνουσι μὴ πρὸς θάνατον. ‘He shall give him life, even to them that sin not unto death.’ I suppose that the construction δίδωμι σοὶ ἐκείνῳ, *I give to you for him*, is altogether

without a precedent in any Greek author whatever;\* and there is no possible reason for fabricating such a construction here. The reference of *αὐτῷ* is evidently to the *ἀδελφὸς* that has sinned, not to him that prays for him; and the *τοῖς ἁμαρτάνουσι*, etc. is an epexegetis, by which the Apostle both limits and enlarges the promise, so as to include those only who sin not unto death, but all of that class.

Ib. 19. *In wickedness.* ἐν τῷ πονηρῷ. ‘In the wicked one;’ a strong expression to signify *under his influence*.

### THE THIRD EPISTLE OF ST. JOHN.

VER. 10. *I will remember.* ὑπομνήσω. ‘I will bring to remembrance.’

### THE REVELATION OF ST. JOHN.

CHAP. III. 8. *And no man can shut it.* καὶ οὐδεὶς δύναται κλεῖσαι αὐτήν. ‘And none can shut it.’ See on John x. 29.

IV. 4. *And round about the throne were four and twenty seats.* καὶ κυκλόθεν τοῦ θρόνου θρόνοι εἴκοσι καὶ τέσσαρες. ‘And round about the throne were four

[\* Aristoph. Vesp. 678—9. will hardly be considered a case in point: σοὶ δ’ \* \* \* οὐδεὶς οὐδὲ σκορόδου κεφαλὴν τοῖς ἐψητοῖσι δίδωσι.]

and twenty thrones.' The same word is repeated in the original with such evident intention, as appears from the juxta-position *θρόνου θρόνοι*, that we lose something of the character of the passage by a change. And there is clearly no danger of *the throne* of God being confounded with *the thrones* of the four and twenty elders.—Several other passages in the following chapters of this book, where these thrones of the elders are spoken of, require the same correction.

Ib. 6. *Four beasts.* τέσσαρα ζῶα. 'Four living creatures.' The propriety of this correction is now, I believe, generally agreed upon by commentators. The word is very different from *θηρίον*, used to designate the prophetic Beast in the 13th and following chapters.

[v. 3. *And no man.* καὶ οὐδεὶς. 'And no one.' See on chap. III. 8.]

VII. 14. *Out of great tribulation.* ἐκ τῆς θλίψεως τῆς μεγάλης. 'Out of the great tribulation.' The Articles would hardly have been inserted, if it had not been intended to mark something specific,—*the great tribulation* of the ten celebrated persecutions.

x. 6. *That there should be time no longer.* ὅτι χρόνος οὐκ ἔσται ἔτι. 'That there should be no more delay.' I do not see how either the common translation, or another which has been proposed, *that the time should not be yet*, can give a satisfactory sense. Perhaps indeed our Translators intended to convey by their version the same sense which is more clearly expressed by the word *delay*, using *time* for *time intervening*. The scope of the passage is, that without

any further delay, upon the sounding of the seventh angel, *the mystery of God should be finished.*

XI. 3. *And I will give power unto my two witnesses, and they shall prophesy.* καὶ δώσω τοῖς δυσὶ μάρτυσί μου, καὶ προφητεύουσιν. ‘And I will give unto my two witnesses that they may prophesy’—according to a common use of the Hebrew י.

Ib. 19. *The ark of his testament.* ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ. ‘The ark of his covenant.’ See on Hebrews ix. 15.

XIII. 16. *To receive.* Margin, *Gr. to give.* ἵνα δώσῃ αὐτοῖς. The marginal reading is decidedly wrong with the *appearance* of correctness, and that of the text entirely accurate and even elegant. The literal arrangement of the original, vv. 16—7. is, *And he causeth all—that he should give to them—and that no man might buy*—The received translation therefore conveys the spirit of the original, and sufficiently satisfies the letter.\*

XIV. 3. *And no man could learn that song.* καὶ οὐδεὶς ἠδύνατο μαθεῖν τὴν ᾠδὴν. ‘And no one could learn the song.’ See on John x. 29.

XV. 2. *Stand on the sea of glass.* ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν ἑαλίνην. ‘Stand by the sea of glass;’ as in John iv. 6. *on the well,* ἐπὶ τῇ πηγῇ, *at the well.* The difference of case is not important in the writings of St John.

[\* The above note assumes the correctness of the received reading, δώσῃ. But Griesbach admits into the text δώσω, and other copies have δώσουσιν, δώσωσιν.]

xvi. 10. *The seat of the beast.* τὸν θρόνον τοῦ θηρίου. 'The throne of the beast.' Similarly in xiii. 2.

xvii. 10. *And there are seven kings.* καὶ βασιλεῖς ἑπτὰ εἰσιν. 'And they are seven kings.' It might be, 'And they are *also* seven kings.' It is clearly the design of the passage to express, that the *seven heads*, which represented *seven mountains*, represented also seven forms of government. The common translation merely predicates the existence of *seven kings*.

xviii. 13. *And sheep, and horses, and chariots, and slaves, and souls of men.* καὶ πρόβατα, καὶ ἵππων, καὶ ῥεδῶν, καὶ σωμάτων, καὶ ψυχὰς ἀνθρώπων. 'And sheep, and *the merchandise of* horses, and of chariots, and of slaves, and souls of men.' The transition from the accusative to the genitive, after the genitive had been used in the beginning of the sentence, is so remarkable that there must be some reason for it, and it ought to be expressed in a translation. I understand γόμον from γόμον χρυσοῦ in the preceding verse.

xix. 16. *A name written.* τὸ ὄνομα γεγραμμένον. 'His name written.'

xx. 4. *And which had not worshipped.* καὶ οἵτινες οὐ προσεκύνησαν. 'And whosoever worshipped not.' Compare ii. 24.

xxi. 12. *And had a wall.* ἔχουσάν τε τεῖχος. 'And it had a wall.' It is as well to relinquish the participial form, on account of what has intervened since the former ἔχουσαν, with which it is connected; but then the verb introduced must be supplied with a nominative case.

XXII. 2. Was there *the tree of life*. ξύλον ζωῆς.  
'*Was* a tree of life.' This is Bishop Middleton's correction, in order to avoid the inconsistency of saying, that *the one tree* was on each side of the river. Another interpretation, however, has been advanced by Dr Owen, which is entitled to some consideration: 'And the river *being* on either side of it.' And this might be carried even a little farther: "In the midst of the street of it and of the river, *being* (viz. both *the street* and *the river* being) on either side of it,' (the tree.)

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## EXCURSUS

ON LUKE XI. 28.

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[Μενοῦνγε. *Yea, rather.* No remark is necessary on this passage with a view to *correcting* the translation, which seems to be sufficiently accurate; and therefore I have passed over it in the preceding pages: but in the phrase thus translated there is peculiarity enough to make it worth a brief investigation, in regard to its use both in sacred and profane writers. The passages in which μέν οὖν without γε are combined in their ordinary sense, as Luke III. 18. πολλὰ μὲν οὖν, κ. τ. λ. will not require notice. Philippians III. 8. ἀλλὰ μενοῦνγε, *Yea doubtless*, may also be passed over, as the insertion of ἀλλὰ gives a different character to the expression.

There remain two, and I believe only two, passages in the New Testament, where the particles occur compounded as in the present passage. Romans IX. 19, 20. Ἐρεῖς οὖν μοι, Τί ἔτι μέμφεται; τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκε; Μενοῦνγε, ὦ ἄνθρωπε, σὺ τίς εἶ—*Nay but, O man*—Again, X. 18. Ἀλλὰ λέγω, Μὴ οὐκ ἤκουσαν; μενοῦνγε εἰς πᾶσαν τὴν γῆν—*Yes verily.* Turning to profane authors,

the passages in which the usage seems to come nearest to that of the Greek Testament are Aristoph. *Acharn.* 272, 3. τὴν χύτραν συντρίψετε. Σὲ μὲν οὖν—(*Nay, rather you.*) *Vesp.* 953. where γε is added, κλέπτῃς μὲν οὖν οὗτός γε. *Equit.* 908. ἐμοῦ μὲν οὖν, ἐμοῦ μὲν οὖν. *No, mine.* A passage in Euripides, *Phoeniss.* 561. is also worth attention, where κενὸν μὲν οὖν occurs in answer to a question. In the *Agamemnon* of Æschylus, 1367. ὑπερδίκως μὲν οὖν, if the punctuation which Wellauer prefers be adopted, (though he is too positive and overbearing in maintaining it,) the sense will be, *Nay, supremely just.*

Comparing these passages with those from the Greek Testament, two points of difference appear between them, that in the profane writers μὲν οὖν does not begin the sentence, and that it is not followed by γε, except in one instance, and then not immediately. The decision of Viger, *viii.* 8. 15. is, that it cannot stand at the beginning of a sentence, except when γε follows; which appears to be correct, for the example quoted by Wetstein from Aristotle *Poet.* § 22. μὲν οὖν φαίνεσθαι is in all the good copies τὸ μὲν οὖν. And even with the γε there is no classical authority for so placing it; but μενοῦνγε must be considered an usage peculiar to the New Testament—so far at least as classical writers are concerned. Schleusner's interpretation of it is accurate: "Est particula fortiter negandi et contrarium affirmandi." To which it may be added, by way of explanation, that when it follows an affirmative proposition, it expresses a negative; and when a negative, the contrary. On this principle, the



passage of St Luke would be rendered with more strict accuracy, *NAY rather*—but indeed the word *rather* implies the negation. And in Aristoph. Acharn. 273. which my learned friend, Mr Mitchell, explains *Nay, yea rather*, it is not quite an indifferent matter, but the former rendering would be a little more exact.]

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